

THE
ARMENIAN CHURCH

ARCHDEACON DOWLING, D.D.

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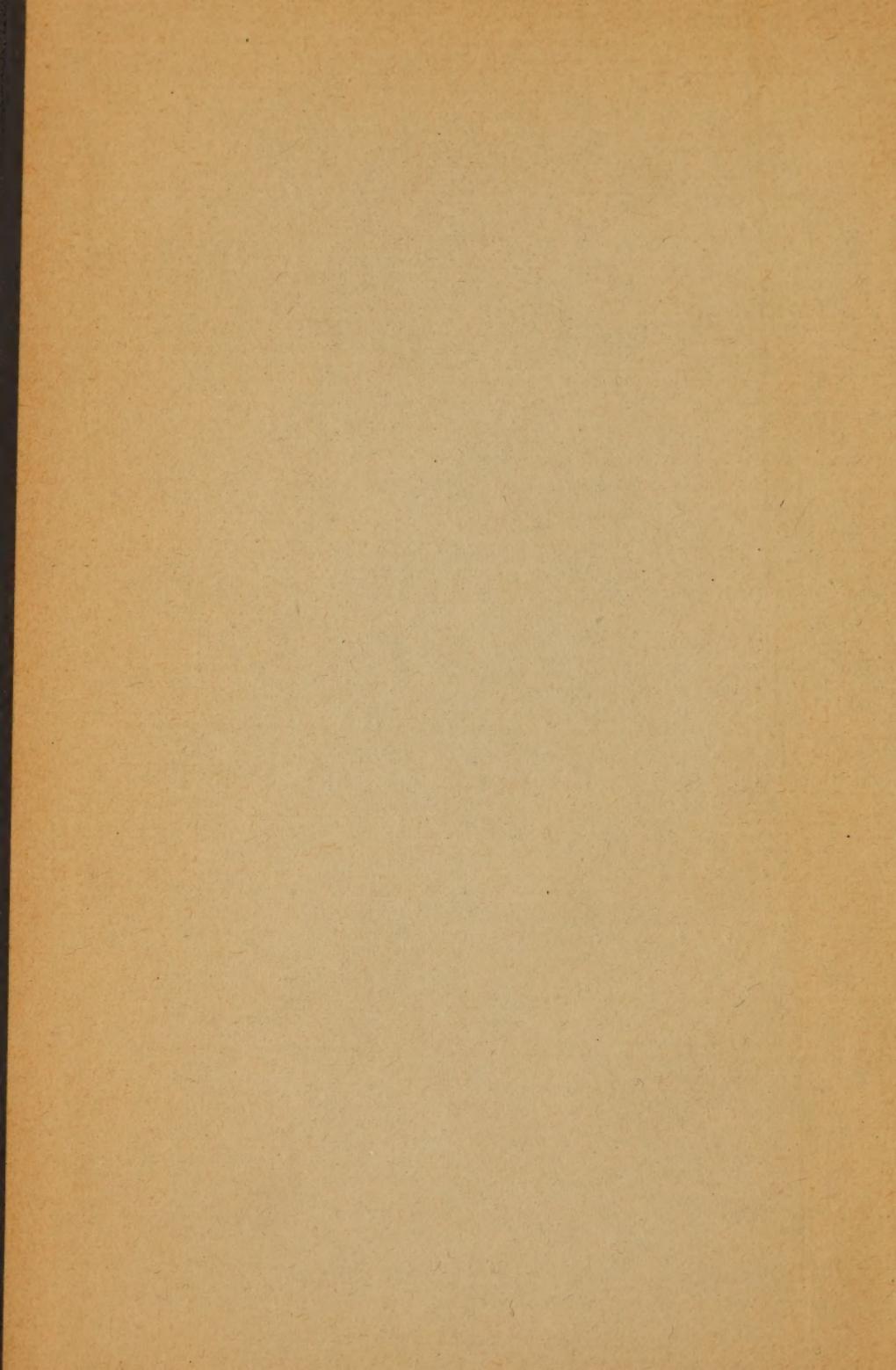
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THE ARMENIAN CHURCH

The
Patriarchate of Jerusalem

BY ARCHDEACON DOWLING, D.D.
(WITH SIXTEEN ILLUSTRATIONS)

*Dedicated, by permission, to DAMIANUS,
Patriarch of Jerusalem*

PREFACE BY THE
LORD BISHOP OF SALISBURY

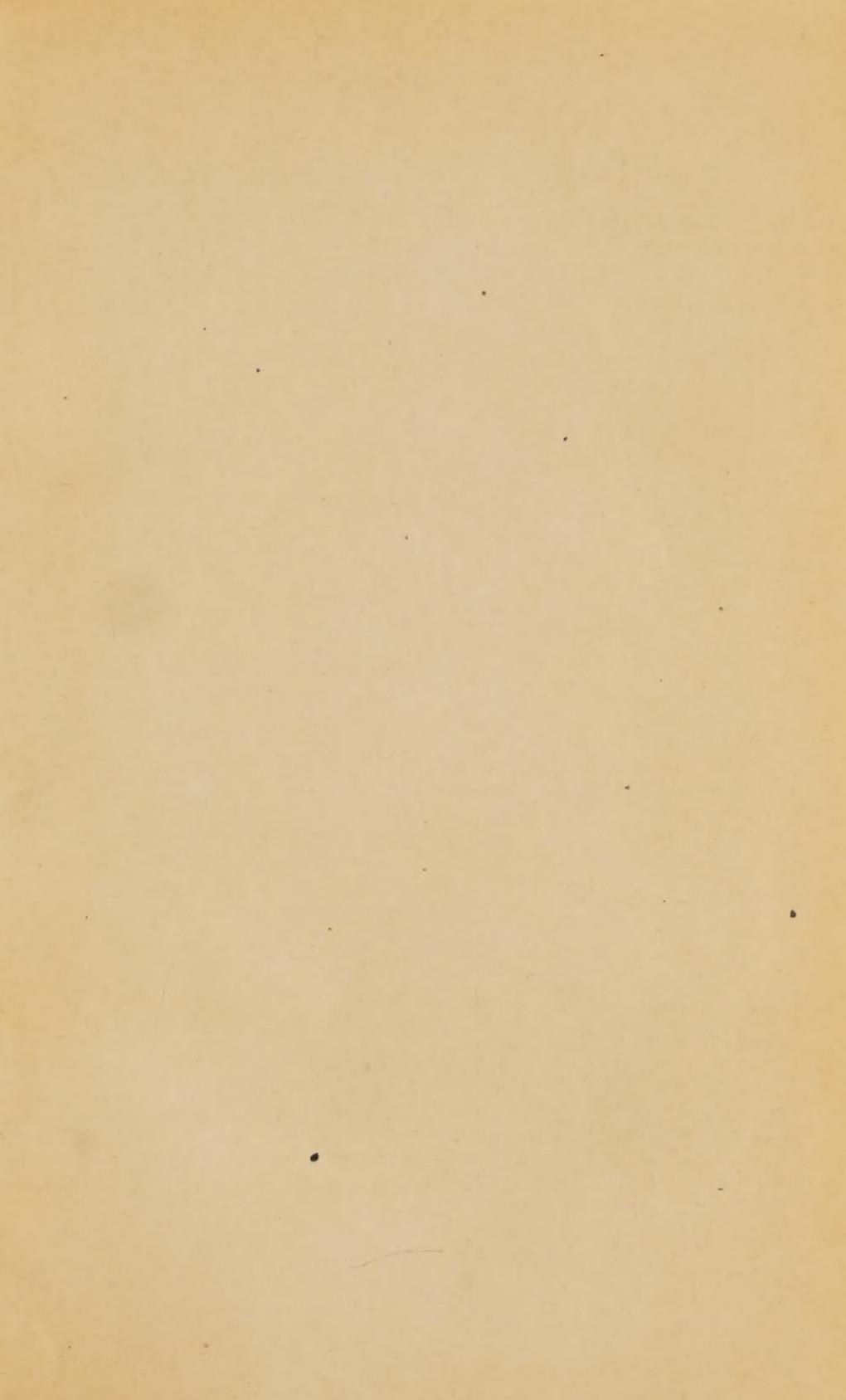
Second Edition, Revised and Enlarged
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE
Cloth, 1/6

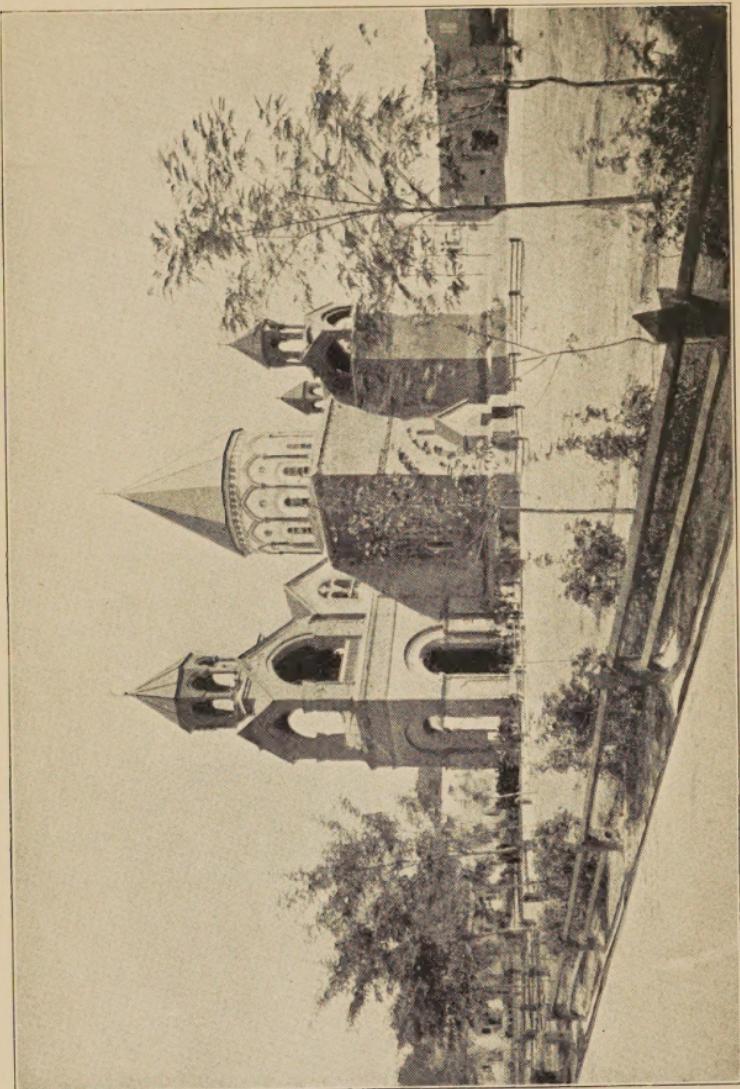
"In a Preface to this issue the Bishop of Salisbury says he has read the book with great interest and admiration. . . . Such an expression of opinion on the part of so eminent a theologian has a value that needs no emphasizing."

The Guardian, October 20, 1909.

"Archdeacon Dowling's admirable account of the Patriarchate of Jerusalem."

The Church Times, January 14, 1910.

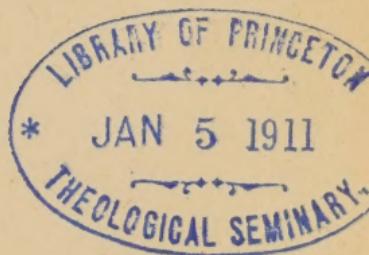




THE ARMENIAN CHURCH

BY
✓ ARCHDEACON DOWLING, D.D.

CANON RESIDENTIARY OF ST. GEORGE'S COLLEGIATE CHURCH, JERUSALEM;
COMMISSARY FOR EASTERN CHURCH INTERCOURSE WITHIN
THE ANGLICAN BISHOPRIC IN JERUSALEM



WITH AN INTRODUCTION BY
THE LORD BISHOP OF SALISBURY

ILLUSTRATED

LONDON

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE

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THE beautiful tradition of the Armenian Church represents its "Illuminator Gregory" as welcoming, at Vagharshabad, his son Aristaces, who had represented him at the Council (Nicæa), and breaking forth after he had heard the Nicene Creed, from his son's lips, with the Doxology, which, to this day, is recited after the Creed by the Celebrant of the Armenian Liturgy—

"Yea, we glorify Him Who was before the ages,
 by adoring the Holy TRINITY
And the One Godhead of the FATHER,
 And of the SON,
 And of the HOLY GHOST,
Now and Ever, through Ages and Ages. Amen."¹

¹ *The Age of the Fathers*, by the late Reverend William Bright, D.D., Vol. i, p. 112. (Longmans, Green & Co., London, 1903.)

THIS BOOK IS RESPECTFULLY DEDICATED
TO
MATTEOS IZMIRLIAN,
“SERVANT OF JESUS CHRIST,
AND BY THE UNBOUNDED WILL OF GOD
CHIEF BISHOP AND CATHOLICOS OF ALL ARMENIA,
SUPREME PATRIARCH OF THE NATIONAL,
BELOVED, AND HOLY SEE AT THE
SACRED APOSTOLIC CATHEDRAL
CHURCH OF ETCHMIADZIN,
IN ARARAT.”

INTRODUCTION

(BY THE BISHOP OF SALISBURY)

As I have the honour to be one of the Episcopal Canons of the Collegiate Church of St. George at Jerusalem, which Bishop Blyth has so carefully constituted, I am very glad to have this opportunity of commending this work of one of my colleagues, which he has had the goodness to submit to my judgment before its publication. Archdeacon Dowling worthily represents one of our most important functions as a Chapter, that of personal intercourse with the various Churches of the East, and I need hardly say that he has taken up his duties both earnestly and devoutly. This volume fills a worthy place in the series of handbooks which he is issuing with the wise purpose of helping English residents and travellers who visit the East—as well as the general public at home—to obtain correct information about the various Churches with individual members of which they naturally become acquainted. The results of his own careful study of documents, and his personal and familiar intercourse—intercourse for which his patience, gentleness and friendliness especially fit him—are here presented for the guidance of others in their dealings with and comments on these ancient Churches. As regards the separate Churches of the East, Anglicans have specially to be on their guard against prejudices which may have been instilled into their minds by those who have chiefly read and thought in a formal manner, and have merely applied the facile test of orthodoxy which consists in the inquiry, “Does such and such a Church accept such and such a Council?”

But the matter cannot, in fairness to them, be so readily disposed of. We in the West accept the decisions of the General Councils, on the doctrines of the Blessed Trinity and the Incarnation of our Lord and Saviour Jesus Christ, because they came to our forefathers at the time of their conversion as a connected whole, and were taught to them as matters of spiritual religion in the language in which the whole of their religion was conveyed. But it was not so with the nationalities on the borders of the Roman Empire, which existed long before that Empire was created, and which still exist in a somewhat fragmentary and distracted condition, living largely on the traditions of the past. To them these decisions came from time to time as part of a political struggle. They came in a language which was the language of conquest, and which did not fit very readily into the theological conceptions which they had formed of Christian truth, aided by the peculiar genius and structure of their own languages. They came subject to all the prejudices which attach to anathemas, driving persons to accept a particular form of words and perhaps to alter their natural way of speaking and thinking at the demand of a foreigner who threatens them; and this prejudice especially attached to the decisions of councils

INTRODUCTION

at which any of these national churches were not represented. These general considerations explain the attitude both of the Copts and the West or Jacobite Syrians, who were within the Roman Empire, and of the Armenians and the East or Nestorian Syrians, who were mostly without it. I will not say that, in the case of all these Churches, “*Tout savoir est tout pardonner*”; but certainly I will say that the more you know of their history the more easy it is to understand their separation and the tenacity with which they guard their independence. The head of the Archbishop’s Assyrian or East Syrian Mission (Dr. W. A. Wigram) is at this time doing a good work in putting out an intelligent and well-grounded statement of the history and theological position of the East Syrian or Nestorian Church, which exhibits all these considerations, to which I have referred, in detail.¹ Canon Dowling has already done something of the kind for the Copts, and he is doing it, in this volume, for the Armenians, in pages which will interest all thoughtful readers. His statements on pp. 42–3, 59, 60–6, with be read with great satisfaction by all those who wish to find reasons for a measure of inter-communion with any of these separate Churches (which have a position in many ways very like our own) instead of an excuse for declining it. With equal pleasure will be read the personal records of the fine character of the Catholicos Khrimian, and the remarkable answer of Bishop Mouradianz to Pope Leo XIII. Others will find this book very convenient for its accurate account of the doctrine and ritual of the Armenian Church, which they would otherwise have to search out from larger volumes. Others will be glad to be able to refer to the extract from Dr. James Martin, describing the massacres of 1909 (pp. 150–5). Others will, I trust, be moved to support Mr. Parfit in the interesting work which he desires to carry on at Aintab (pp. 144–8).

I have myself written a short *Memorandum on the relation of the Anglican Church to the separated Churches of the East*,² which I mention here because it adds an interesting detail to what is printed below under the head of *Friendly relations* on pp. 99–101—a striking instance of inter-communion. On the occasion of the consecration of Dr. Charles Gore, as Bishop of Worcester, on February 23, 1902, Dr. Baronian, an Armenian archpriest, received Holy Communion from the Archbishop of Canterbury. This instance certainly does not stand alone and it would seem to be a sufficient precedent for any of our clergy to whom application might be made by an Armenian for admission to Holy Communion. I do not say that it would give an Armenian the *right* to such reception, because that right depends upon a more formal pronouncement under resolutions 63 following of the Lambeth Conference of 1908. But it would justify similar action, and I should not myself hesitate to follow it.

¹ It will soon be published, I believe, by S.P.C.K., and is of course of greater extent than the essay he published in 1908.

² This *Memorandum* is prefixed to Dr. W. A. Wigram’s *The Doctrinal Position of the Assyrian or East Syrian Church*, S.P.C.K., 1908. My memorandum touches the condition of other Churches besides the Nestorian.

JOHN SARUM.

*West Lulworth,
July 15, 1910.*

PREFACE

MY interest in the Armenian Church commenced in 1891, when I spent the whole of one night—from sunset to sunrise—in the Church of the Resurrection, with Mr. Theodore Isaac, the Theological Professor at the Convent of St. James, Jerusalem. On that occasion I stood beside the Armenian Priest at the Holy Sepulchre Altar, when he celebrated “the Divine Liturgy.”

Since then I have visited Mr. Isaac at the Armenian Convent of Holy Nazareth, in Calcutta, and have in the following pages never hesitated to make use of his valuable knowledge.

Again and again I have found it helpful to refer to Captain Fortescue’s popular *Armenian Church*, published by J. T. Hayes, London, in 1873. It was written mainly for the information of his Armenian friends in India. Several points, however, of interest in the Armenian Church I have described, which are not contained in Captain Fortescue’s book.

My object is to inform Anglicans, particularly those who are not familiar with the doctrine and ceremonies of this ancient national Church. Foreigners constantly speak and write of “The Armeno-Gregorian Church.” Armenians object to this addition. They claim that a Christian Church was founded in Armenia by the Apostles SS. Thaddæus and Bartholomew as early as A.D. 34. They describe their Church as “The Holy Apostolic Church of Armenia.” Dr. Neale, however, is correct when, referring to “the Divine Liturgy,” he mentions “the Armeno-Gregorian Rite.”

It will be noticed that I omit all allusions to the History of the Armenian *Nation*. An ordinary

encyclopaedia amply supplies what information is necessary. I am concerned with the interesting fact that Armenia has the honour of being the first country in which Christianity was adopted as the national religion.

It is curious that "Armenia" is nowhere mentioned under that name in the Holy Scriptures, though it occurs in the *Authorized Version* of the Old Testament (2 Kings xix. 37), being unnecessarily substituted for "Ararat."

The reader will please to understand that this work is not intended for theological students. They will find what is required in such publications as Neale's *History of the Holy Eastern Church*, General Introduction, Vols. I. and II., and Conybeare and Maclean's *Rituale Armenorum*.

The authorities I have consulted unfortunately differ as to many dates. The translation of many Armenian names into English also vary. Another difficulty has been to distinguish carefully between the exact differences of forms and ceremonies in this ancient Church, and the Mekhitarists. The Latin Church has unquestionably influenced "the Divine Liturgy" of the Armenian Uniats, but not of the old Armenian Church. Any imperfections on my part in this respect will be most thankfully noted, should a second edition be necessary.

I am indebted to Miss M. W. Frearson, the honorary Superintendent of the Armenian Orphanage at Aintab, Asia Minor, for a delightful visit to the Armenians in that city during Lent and Easter, 1907; also to the late Superior of the Theological Seminary at Armash (the Rev. Yeghishe' Tourian), now Patriarch of Constantinople, for his kind hospitality in 1899.

Archdeacon Ward, Alexandria, has lent me his valuable manuscript on the Armenian Bible, which I have gladly made use of in the section, pp. 104-112.

Mr. A. N. Malan, North End House, Winchester,

has enabled me to copy the *Confession of Faith of the Orthodox Armenian Church*, translated by his brother, the late Rev. S. C. Malan.

I have not hesitated to quote Mr. Malan's *Life and Times of St. Gregory the Illuminator*. But it has been impossible for me to slavishly follow him in his description of "St. Gregory's twelve tortures," as described in chapters vii–xiii.

The paragraphs on "interesting features" in the Cathedral of St. James the Just, Jerusalem, pp. 156, 7, are valuable contributions by Mrs. Spoer. (See Appendix No. I.)

I owe a debt of lasting gratitude to Herrn Professor Friedrich Murad, at the Armenian Convent at Ramleh, Palestine, and to his brother, Herr Serapion J. Murad, of Jaffa, for invaluable assistance. This latter gentleman acted as interpreter to the delegates at the Berlin Congress, where his legal knowledge was of the first importance.

Mr. Haigazoun Hagop Keshishian, a graduate of St. Paul's College, Tarsus, has made a few useful suggestions in my manuscript. The same acknowledgment applies to Mr. John B. Nazlian, of Haifa.

Mr. J. H. Halladjian, the Armenian photographer at Haifa, has presented me with his excellent unpublished picture of the interior of St. James's Cathedral, Jerusalem, for which I am greatly indebted to him.

Mr. G. P. Devey, H.B.M. Consul at Damascus, has generously placed at my disposal eleven photographs, a few of which have already appeared in Mr. Lynch's *Armenia Travels and Studies*.

Messrs. Sarrapion Brothers, Beirût, have most considerately allowed me to make use of their copy of Lynch's *Armenia Travels and Studies*, which only came into my hands just before going to press.

My warmest thanks are due to the Bishop of Salisbury for his Introduction; to Mr. F. C. Conybeare, Oxford, for reading the proofs; and to the Vardabet Tirayre, Etchmiadzin, for spending two mornings in

the *Duke Humphrey's Library*, Oxford, discussing questionable details in this booklet.

The Armenian Church in Turkey is passing through a period of intense stress and anxiety.

It has been suggested that, if the Bishops of the Anglican Communion feel it right, for whatever reasons they may have, to withhold outward signs of sympathy with a sister Church in the throes of her agony, that all, whether cleric or lay, who believe in Catholic Unity should unite in private prayer for the Armenian Church and her people.

"A Prayer for persons troubled in mind or in conscience," in the *Order for the Visitation of the Sick*, with a few slight alterations, wonderfully fits the sad case of the suffering Armenian Church.

"O blessed LORD, the FATHER of mercies, and the GOD of all comforts ; we beseech Thee, look down in pity and compassion upon this Thy afflicted Church. The souls of priests and people are full of trouble. But, O merciful GOD, Who hast written Thy Holy Word for our learning, that we, through patience and comfort of Thy Holy Scriptures, might have hope ; give them a right understanding of themselves, and of Thy promises ; that they may neither cast away their confidence in Thee, nor place it anywhere but in Thee. Give them strength against all their temptations, and remove all their uneasiness. Break not the bruised reed, nor quench the smoking flax. Shut not up Thy tender mercies in displeasure ; but make them to hear of joy and gladness, that the bones which Thou hast broken may rejoice. Deliver them from the fear of the enemy, and lift up the light of Thy countenance upon them, and give them peace, through the merits and mediation of JESUS CHRIST our LORD. Amen."

*St. Luke's Mission,
Haifa under Mount Carmel,
Palestine.
September, 1910.*

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Privately printed. 4to. Calcutta, 1897.
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Marshall Bros., 1909–10.

THE ARMENIAN CHURCH

NOTES ON THE ARMENIAN CHURCH

THE sacred tradition of the spread of Christianity among the Armenians by the Apostles SS. Thaddæus and Bartholomew is as old as the first historians of the Armenian Church, by whom it is mentioned. It cannot be proved, however, by critical history.¹

The popular legend of the correspondence between Abgarus the Black and our Blessed LORD is related by Eusebius, *Hist. Eccl.* Book i, 13. Abgarus was one of the Syrian Arsacidæ, who reigned in Edessa, from B.C. 5—A.D. 32. Dr. Adeney in his *Greek and Eastern Churches*, pp. 295, 462, gives an interesting account of this ancient tradition. A portrait of this king hangs upon the eastern wall of the Cathedral of St. James the Just, Jerusalem.

According to Tertullian (*Adv. Judæos*, c. 7), a Christian Church flourished in Armenia during the second century.

It is no easy task to indicate the geographical limits of Armenia, since the late Sultan Abdul-

¹ The Acts and Martyrdom of the Holy Apostle Thaddæus, and the Acts and Martyrdom of the Holy Apostle Bartholomew, translated from the *Armenian*, Venice, 1853 and 1854, are printed in full in Malan's *The Life and Times of St. Gregory the Illuminator*, pp. 66–103, London, Rivingtons, 1868. Armenian Martyrologists say that St. Bartholomew was martyred in the town of Arievbanus (Armenia Major), by Abgarus' son Sana-trook, who had renounced the Christian faith of his father. "Thaddæus, Ap." is commemorated in the Armenian Kalendar on July 20, and "SS. Thaddæus and Bartholomew, App." on November 30.

Hamid II, forbade the speaking or the writing of the word ; and maps which gave Armenia as a distinct province in Asia Minor were promptly confiscated by the Ottoman Government.

Nevertheless, there is, or was, a distinct geographic unit of that name, now under the sovereignty of Persia, Turkey and Russia. Turkey has re-named her Armenian territory, "Kurdistan"; although the Armenians themselves designate their territories east of the Euphrates river as "Greater Armenia," and those on the west as "Lesser Armenia." The Armenian population is most dense in the Turkish Vilayets of Erzeroum, Van, Harput, Sivas, Diarbekr and Bitlis, with considerable numbers in the inland district north of Aleppo.¹

A few Armenians belong to the Orthodox Eastern Church at Egin, on the western bank of the Euphrates, to the north of Arabkir.

Armenians (writes Mr. H. G. Maronian, a devoted member of his Church) "claim to be the first among Gentile nations to have embraced Christianity, which is proved by our national history. The Armenian Church, from its foundation to this day, has given hundreds of thousands of martyrs for the sake of Christianity.

"Had it not been for the Armenians, the heathen nations, Persians, Tartars and others, would have delayed the Christianizing of the whole of Europe many centuries ago, and most of the Christian nations of to-day would have become Fire-worshippers, Mohammedans, etc.

"The Armenian nation has sacrificed her independence and royal crown, but never renounced Christianity. She was willing and ready to shed the very last drop of her blood; she gave up life and wealth, but never gave up the cross, the banner of triumph, the sign of Salvation. The whole life of the Armenians has been a struggle so hard and long that their

¹ Munro's *Turkey and the Turks*, p. 86. London, G. Bell & Sons, 1908.

number, which was once thirty-six millions, is now less than five millions.

"Had it not been for the humane and Christian hospitality of the Armenians, the armies of the Crusades, which went to Palestine to free the Holy Land from the Seljouk Turks, would have perished from starvation.¹ And what reward have they received from other Christian nations for all those sacrifices? They have been left to fight the hardest battles in the history of the Christian era, having been denied all help, and have been trampled under the feet of the most savage people on earth.

"We think that if any Christian nation of to-day were suffering even the half of what we have endured for many centuries, they would probably renounce CHRIST. There are many such examples among the ancient nations to prove this."²

Mrs. Bishop, a discriminating member of the Anglican Church, who travelled extensively through Armenia, says:—

"They are the most capable, energetic, enterprising and pushing race in Western Asia; physically superior, and intellectually acute, and above all, they are a race which can be raised, in all respects, to our own level, neither religion, colour, customs, nor inferiority in intellectual force constitute any barrier between us. Their shrewdness and aptitude for business are remarkable, and whatever exists of commercial enterprise in Eastern Asia Minor is almost altogether in their hands. They have singular elasticity, as their survival as a Church and nation shows. And I cannot but think it likely that they may have some share in determining the course of events in the East, both politically and religiously."

¹ In 1190, Frederick, Emperor of Germany, wrote from Iconium to beg assistance from Leon, King of the Armenians, who at once sent him abundance of provisions. In return, Henry, son of Frederick, sent Leon a splendid standard, bearing a lion rampant, in allusion to his name, and this device was borne by subsequent kings of Armenia instead of the ancient eagle, pigeon, and dragon.

² *The Living Church*, U.S.A., March 31, 1906.

ETCHMIADZIN¹

THE Armenian Church of the present day is divided into four patriarchal provinces, seventy-two dioceses in Turkey, six in Russia, and two in Persia.

St. Gregory the Illuminator, it is said, having seen the SAVIOUR descending in a flood of light in the neighbourhood of the Palace of Vagharsabad, was ordered by an angel to erect a church on the spot. He obeyed the command, A.D. 309, and gave the building the commemorative name of Etch Miadzin, or “Descended the Only Begotten.”

The town of Etchmiadzin, or as it was originally called Vagharsabad, dates from the fifth century B.C., and takes its name from King Vagharsag, who in the second century A.D. chose it as his residence.

In A.D. 344, Vagharsabad ceased to be the Armenian capital, and in the fifth century the Patriarchal See was removed to Dvin.

In A.D. 1441 the Primate Kevork III (George) brought back the See to the original site, and from that day to the present time Etchmiadzin has been the centre of the Armenian Church.

During the rule of the Ecumenical Catholicos Ephraim, A.D. 1828, the Province of Armenia in which Etchmiadzin is situated, became part of the Russian Empire. There is, therefore, now a solid prosperity for this first Cathedral seat of Armenia—the one bond of union and spiritual life for the children of Hâig. In their own language the Armenians call themselves Hây (*pl.* Hâyk), after their traditional first hero—Hâig, son of Togarmah, grandson of Japhet (Gen. x. 3).

The famous, ancient fortified convent of Etchmiadzin is situated about thirty-five miles to the north of Mount Ararat and of the Araxes valley in Upper Armenia. There are several offshoots from this convent in the neighbourhood, and many old ruins, or disused churches.

¹ Armenians complain that Russian influence is unfavourable to the freedom of their Church.

It is here that the *Œcumencial Catholicos* (*Katoghikos*) is acknowledged as the supreme Head of all the Armenians throughout the world. Here he confers Episcopal consecration, and here the preparation of the sacred oil, or *Chrism*, for confirmation of children, and consecration of Bishops, etc., is his exclusive privilege in all other provinces, except Cilicia.

Priests from all parts come to Etchmiadzin to fetch the holy oil every seven years, when the ceremony of blessing it takes place.

Besides having the power of general supervision of the Armenian Church throughout the world, he is also Patriarch of the Province of Ararat, and has under his immediate jurisdiction six dioceses in Russia, two in Persia, including India and Afghanistan, one in Europe, and one in the United States of America.¹ From his decision while sitting in Synod there is no appeal. In speaking of him the people use the term "His Majesty."

A type foundry, printing press and a bookbinding establishment are maintained by the Etchmiadzin monks, who publish a monthly newspaper called the *Ararat*, and supply religious and educational works for their co-religionists. A theological seminary containing 150 students, schools, store-houses, and a library and hostel, are all contained within the fortified walls of this convent.

The income for the support of the Convent is derived from adjacent lands, offerings of pilgrims, etc. On St. John Baptist's Day (*Surb Karapet*), a most popular festival, 100,000 pilgrims may assemble at Etchmiadzin, all bringing offerings. During the months of January, April, June and September, this hermit of the Jordan is commemorated in the Armenian *Kalendar*. Mantashoff Brothers, the Armenian

¹ The Armenian Communion possess seven churches in India, with nine priests attached. They are under the Archbishop of Julfa, in Persia who is himself under the jurisdiction of this Catholicos.

petroleum merchants of the Caucasus, have lately undertaken to rebuild the palace of Etchmiadzin. They contributed 100,000 roubles, and have sent engineers to examine the site. Rich Armenians are apt to spend vast sums upon the embellishment of Etchmiadzin.

I must refer my readers to a delightful illustrated chapter (Vol. i, pp. 334-392) in Mr. Lynch's *Armenia* on "ANI, and the Armenian Kingdom of the Middle Ages." Ani was the royal residence and capital under Gagik II, A.D. 974, when Sarkis I was Catholicos. A splendid Cathedral having just been finished, he made it his residence. The city surrendered to the Greeks A.D. 1045. At present it is deserted, but still contains priceless architectural treasures.

AN IDEAL ARMENIAN CATHOLICOS

MEGUERDITCH was born of Christian parents at Van, in Armenia, on May 16, 1820, and received his early education first at the convent school at Lim, and then at Ktootz, two islets on lake Van. He began active life as a school-master in Van. During his stay at Etchmiadzin, the Province of Ararat made a deep impression upon his mind, so much so that he published, at Constantinople, in 1850, a magnificent poem in the old epic style, in four books, entitled *Invitation to the land of Ararat*.¹

From boyhood he had been a diligent student of the Holy Scriptures, and had naturally felt a longing desire to visit the Holy Land, which he accomplished in 1850. This pilgrimage afforded him another opportunity for exerting his poetical talent, and a work entitled *Invitation to the Land of Promise* was the result. It is a poem, written exactly on the

¹ The two great objects of Armenian veneration are Etchmiadzin and Mount Ararat. This noble snowy mountain takes the place, in the estimation of the Armenians, that Mount Sinai and the traditional Mount Zion do among the adherents of other Eastern Christians.

same plan as the former, except that this one was religious, while the other was patriotic and national.

After travelling through Cilicia—that portion of the late Armenian Kingdom that was annexed by the Ottoman Turks—he returned to Van, where shortly afterwards he had to lament the decease of his wife, and of his daughter, his only child. This misfortune decided his future career, for according to the rule of the Armenian Church no married man is eligible for the higher grades of Holy Orders, *i.e.* the rank of monastic priests known as Vardabets, from among whom alone Bishops are chosen.

Ordained Vardabet in 1854, at the famous tenth century convent of Varak, his devotion and learning soon raised him to the position of abbot. He at once introduced a number of reforms, opened a theological college in 1857, and introduced the first printing press in Turkish Armenia. He also founded a library and museum.

Among a number of useful publications issued from this press, he edited a monthly review, which was started in 1859.

So great was his popularity that by general consent he was known by the endearing name of *Hairik* (little father).

In 1862 he was elected abbot of the ancient convent of St. Carapet at Mush, and to that place he transferred his printing establishment, and changed his monthly publication into a fortnightly one. It was natural for the Turkish authorities to feel uneasy about this enthusiastic patriot. His movements were therefore watched, and after ten active years all his undertakings were stopped. The library and printing press were closed, the periodical was suppressed, and the seminary students dispersed.

His persecutors armed assassins against him. Once as he was walking up from Van to the hill of the Convent of Varak, he met a Kurdish villain who turned pale, and trembled at the sight of him. He

was asked the cause of his fear. The Kurd confessed that he had intended to kill him. "And why did you not do so?" he was asked. "Allah held my hand," he replied, and immediately threw himself at his feet, to implore his forgiveness, which was at once granted.

Father Meguerditch Khrimian was consecrated Bishop of Glack, at the Cathedral of the Only Begotten, Etchmiadzin, in 1868, but he was not allowed to remain long in his diocese, as in the following year he became Patriarch of Constantinople, a post which is considered by the Porte as the political representative of the Armenian Church in the Turkish Empire.

The Armenian Patriarch of Constantinople has the right of supervision over the many dioceses in Turkish Armenia, where there are over two millions of adherents of the Armenian Church. In Constantinople itself, there are no less than two hundred thousand of them. The Patriarch knew full well that his tenure of office would not be long, as he distinctly said to the thousands of people who had thronged the Cathedral at Koum Kapou (Sand gate) to welcome him on the day of his inauguration. "You are showing signs of rejoicings, and have received me with cries of *hosanna* to-day, but a day will come when the cry of *crucify him* will be raised from among *you*." His prediction was true; in fact, his overthrow by the Turkish Government was inevitable.

The outcome of his four years' active Patriarchate induced the Government to force his resignation in 1873, on account of his fearless attitude towards the Porte.

Having retired from his official duties, the ex-Patriarch spent the following five years in preaching, and publishing some useful books, of which the best known are *The Pearl of the Kingdom of Heaven*, *Discourse on the Cross*, *Family Paradise*, *Sirach and*

Samuel, Little Grandfather and little Grandchild. All these works have passed through several editions, and have become standard books among young Armenians.

Soon after the last Turko-Russian war, the ex-Patriarch joined a deputation (but not as an actual delegate), and was sent to Europe to plead the cause of Armenia before the courts of Christian Powers, and at the Congress of Berlin.

The Treaty of Berlin, signed July 31, 1878, contained the following article :—

(61) “The Sublime Porte undertake to carry out without further delay the improvements and reforms demanded by local requirements, in the provinces inhabited by Armenians, and to guarantee their security against Circassians and Kurds. It will periodically make known the steps taken to this effect to the Powers who will superintend their application.”

Great Britain appointed a number of military consuls to various parts in the Armenian districts, who made tours and reports ; but no attempt was made to introduce the promised “reforms and improvements.” Mr. Lynch may well remark : “The Plenipotentiaries returned to their respective countries immensely pleased with themselves and their work. Europe forgot all about the Armenians, nor have the Powers collectively displayed up to the present day the smallest interest in the Armenian question.”

Everywhere in London the ex-Patriarch was received with cordiality. The quiet dignity of his bearing, his amiability and saintliness, interested among others the Archbishop of Canterbury (Dr. Tait), Mr. Gladstone,¹ and Lord Salisbury, and it was hoped that Article 61 of the Berlin Congress, especially inserted in favour of Armenians, would prove of real service.

After forming a project of opening an Agricultural

¹ His Holiness was much impressed with the theological cast of Mr. Gladstone’s mind.

School at Varak on the European system, the Turks soon found a pretext for removing him from Armenia, and his school was brought to an untimely end! His place of exile was, at first, in Constantinople. There he remained from 1885 to 1891, when the Turks considering him dangerous, he was exiled to Jerusalem.

After two years spent in the Convent of St. James, Jerusalem, his Holiness was elected by the unanimous vote of seventy-two clerical and lay delegates of the General Synod (representing all Armenian Dioceses) as the 126th Catholicos of Etchmiadzin, where he was enthroned, or rather consecrated, on October 8, 1893, at the mature age of 73 years.

Besides the Episcopal consecration, there is in the Armenian Church a solemn consecration of the Catholicos, performed by at least twelve officiating Bishops who lay their hands upon the candidate and pour Chrism upon the crown of his head.

In addition to the general supervision of the whole Armenian Church, the consecration of Bishops and the preparation of the Holy Chrism are the special prerogatives of the *Œcumene* Catholicos. The independence of this National Church is sadly interfered with through the rule which enacts that a year shall elapse between the death of a Catholicos, the election of a successor, and the confirmation of his appointment by the Emperor of Russia.

Mr. H. F. B. Lynch, the author of *Armenia Travels and Studies*, was present at Etchmiadzin when Meguerditch was solemnly anointed and enthroned in 1893.

Let me quote a few words from Mr. Lynch about this Catholicos, immediately after his decease:—

“Khrimian is the ideal High Priest. He is a figure which steps straight out from the Old Testament with all the fire and all the poetry. At the ceremony of his consecration it seemed as if at the foot of Mount Ararat the ancient spirit was still alive, and that the Holy Oil which descended

upon that venerable head from the beak of the golden dove, anointed a lawgiver to the people who announced the Divine Word.”—Vol. i, pp. 236, 237.

In his private life, the Catholicos lived in simplicity; even when he was Patriarch of Constantinople his talk was as simple as it used to be when he was a novice at Varak. He never cared to have a better material for his dress than the coarse cloth manufactured in his native town. He seldom adorned himself with any of the many decorations presented to him by different sovereigns, and his photograph, which he gave me in Jerusalem, is without even the usual Episcopal cross. It was with difficulty that his friends could induce him sometimes to wear it.

Probably no other Armenian ecclesiastic of the last century was entrusted with such large sums of money for educational and charitable purposes, and yet “Hairik,” during his exile, was absolutely penniless.

When Patriarch of Constantinople, he would frequently divide his salary among the poor and other charities before the close of each month. He never occupied the house placed at his disposal in Constantinople during his exile in that city. He turned it into an almshouse for destitute Armenians, while he himself occupied a cell adjoining the parish church of Kuskunjook.

Hairik entered into rest on November 12, 1907, at the advanced age of 87 years.

Such is a brief outline sketch of one of the great men of the last and present centuries, a true servant of GOD. Probably no prelate who has filled the throne of Etchmiadzin, since the time of St. Gregory the Illuminator (the first Catholicos), was so beloved by his flock, and so renowned throughout Christendom for his piety and large-heartedness.

Let us pray that the labours, the tears, and the prayers of “the sorrowful father of Armenians”—as the beloved Catholicos styled himself—may not have been in vain, and that GOD may vouchsafe him light

and rest, peace and refreshment, joy and consolation in the ample folds of the REDEEMER'S great love ; and that his life so troubled here, may there unfold itself in the spacious fields of eternity ; and that to his bereaved and sorrowing people GOD may grant peace and consolation, and a happy issue out of all their afflictions.¹

FIRST ENCYCLICAL LETTER OF HIS HOLINESS
LORD MEGUERDITCH I, CATHOLICOS OF ALL
ARMENIA²

MEGUERDITCH, servant of JESUS CHRIST, and by the incomprehensible will of GOD, Chief Bishop and Catholicos of all Armenia, Supreme Patriarch of the Æcumeneal Throne of Ararat, and of the Mother Church, the Cathedral of Etchmiadzin :

Greetings be to thee, Apostolic Church of Armenia, born in CHRIST through the preaching of SS. Thaddæus³ and Bartholomew, and of St. Gregory the Illuminator, increased and grown in the fear and worship of GOD.

Greetings be to thee, Jerusalem, Mother Zion, Mountain of GOD ; if the Light of the world, the Incarnate SAVIOUR hath appeared in thee, the same Only Begotten Son of GOD, hath also laid the foundation of the glorious Church of Etchmiadzin.

Greetings be to thee, House and Apostolic Throne of St. James.

Greetings be to you, entire Armenian and Monastic Community, who, like crusaders, always contend for, and serve the holy places, of the LORD ; and with extreme self-sacrifice defend the Armenian portion therein, which is the most desirable and enviable of all in the Holy City.

Greetings be to you, Catholici and Patriarchs, who are my brothers and fellow-labourers in the ordinance and

¹ The political connection between Armenians and Turks is fully described in *Turkey in Europe* by Odysseus, Chap x. London, Edward Arnold, 1900.

² Translated into English by Theodore Isaac, Calcutta ; Oxford Mission Press, 1894.

³ The Reverend George Williams speaks of the Mission of Thaddæus, *one of the seventy disciples*.



MEGUERDITCH I., LATE CATHOLICOS OF ALL ARMENIA:

A.D. 1893-1907.

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guidance of the service of the Church of CHRIST. You know well the greatness of our responsibility before the chief Pastor, for each one of us has to give an account of the flock committed to his care.

Greetings be to you, Shepherds and Bishops of the little flock of Armenia, who with watchful eyes care for and pasture the believers in CHRIST, remembering the word of our LORD : "The good shepherd giveth his life for the sheep."

Greetings be to you, Vardabets of the Church, who teach and announce the Word of GOD, "Comfort ye, comfort ye my people, for she is full of sorrow, and her sins shall be forgiven, saith the LORD."

Greetings be to you, Priests of the High GOD, who dispense the Sacraments of the Church, Teachers and guardians of domestic holiness, who know well how great is your office.

Greetings be to you, Deacons, who offer incense before the Altar of GOD, and minister to the wants of the widow and the poor ; remember Khath, the deacon of Nerses the Great, and endeavour to be like him.

Greetings be to you, Cantors, who sing with sweet voices hymns and holy songs, and move the spirit of piety in the people, that they may love and worship GOD ; remember that you resemble the heavenly choir of Angels.

Greetings be to you, Fathers and Brethren of the Monastic Orders, who are the guardian Angels of the remaining relics of our ancient monasteries, which are the ever-glorious memorials of the primitive religious and letter-loving Fathers of our Church.

Greetings be to you, Professors and Teachers, to whom is entrusted the education of the youth of our nation in various studies and sciences, the object of which education is to guide and lead men to a better life, not only to a prosperous life upon earth, but also to the higher life of the Kingdom of CHRIST.

Greetings be to you, Public Writers, who are incessantly engaged in literary labours, and who, as public heralds, through the medium of your journals do guide our people in the path of progress and civilization, enlightening their minds to receive the good, and to shun the evil ; be ye mindful, therefore, always to instruct, for that is your proper duty.

Greetings be to you, Authors and Translators from different languages, of works which are deemed helpful to moral training, and to scientific knowledge.

Greetings be to you, Beneficent patrons, who, by encouraging the literary labourer, make public his work and present it to the nation, by which means the poor Armenian libraries are increased and enriched.

Greetings be to you, who are filled with a holy zeal for the true religion, devout and charitable souls, who build churches and schools, establishing and keeping up those temples of piety and learning, by means of which the children of the Church are enlightened, and people are moved to piety, which is more powerful than all things.

Greetings be to you, School Children, boys and girls, brothers and sisters, who go to school together, hand in hand, you are happy, and will be still more happy, if in the end with equal amount of education, you meet each other in later life, and join one with another in the holy tie of Matrimony.

Greetings be to you, that dwell in cities and towns, who are engaged in manufacture and trade, who are honestly endeavouring to carry on your business with wise economy, and shrewdness, always persevering and progressing according to the requirements of the times.

Greetings be to you, dwellers of valleys and mountains, tillers of the ground, who love the earth and the plough, the cattle and the oxen ; you are the labourers of the good and irreproachable business of the world, you are the genuine sons of our first parents ; now, knowing that the earth only is your life and stay, you must endeavour always to preserve that paternal inheritance.

After saluting you all, my dear people of Armenia, according to your various classes, I must now tell you what the LORD has done unto me, which you also already know, partly from what has been published in newspapers.

The LORD doeth not as men will, but as He Himself willeth, and who can comprehend His unfathomable purpose? for whoever hath known the mind of the LORD, and whoever was His counsellor to give Him advice?

When I was small, being the youngest of my brothers, I used to feed my little flock on the hills of Varak, under the shadow of the Church of the great sign of CHRIST ; and lo,

the hand of the LORD laid hold of me, and bringing me to Jerusalem, made me stand upon Mount Zion, where the Eternal WORD, the SAVIOUR of mankind, and the Revivifier of the old man had appeared.

From the thirtieth till the seventieth year of my life I was constantly driven about from place to place, and tossed to and fro among the rocky ups and downs of the world, and I was at one time even regarded as having been quite broken in pieces ; but what was it that, notwithstanding all the disadvantages, still kept me alive ? Surely it was GOD's grace of meekness and patience.

There on Mount Zion, JESUS the Potter was at hand, and mended me, his broken pot. Once or twice I fell ill very severely, and it seemed to me that I had reached the door of my grave, and my life was like the last thread of a cobweb ready to be broken up entirely ; my heart and spirits failed in me ; I wept and cried : " O LORD, it is too early," I said, " I have still many duties to perform towards Thee, and towards Thy Church. Spare me, restore my soul, that I may perform those duties ; or if I die, do not hold me guilty before Thy awful judgment."

The LORD heard me, and had mercy upon me, and added also new life unto me ; He raised me from Mount Zion, and placed me on the Zion of Ararat, in the Cathedral of Etchmiadzin, and said unto me : " Son of man, I have appointed thee overseer over the house of Armenia, and shepherd over the scattered sheep of St. Gregory ; behold thou hast time, go, and do thy duty."

Bowing before the will of the Heavenly FATHER, and yielding to the unanimous election (by the General Synod), behold I come to fulfil the remainder of my sacred duty which I have to perform towards the Church, and the people of Armenia, which duty, as you know, is of a diverse and manifold nature.

But when I consider that I have reached old age, being past the seventieth year of my life, and that I have " to stretch forth my hands, in order that others may gird me," how shall I be able to do such weighty duty, at least according to the small amount of talent committed to me by our LORD, who will assuredly demand an account of it with the due interest, and will require of me to acquit myself of my debts ?

But I tremble when I consider, O Church of Armenia, how thou art scattered over the whole surface of the globe, being exiled from thy own home ; I know not how I shall be able to perform my pastoral duties. Can I, peradventure, while sitting in Ararat, reach with my eyes as far as India, Europe, and other distant parts, and see you ? And how is it possible for me to feed my flock which is scattered all over the world, away from my sight, beyond my reach ?

I was indeed sent from the Mount of Olives, but I have not the freedom personally to visit all the Armenian churches, to speak and teach with the living voice, and to see with my own eyes, the ills of my flock, in order to devise proper remedy for them. But, after all, what is the remedy a man can offer ? would that the good Samaritan lighted upon you !

Therefore, it only remains for me, according to the primitive custom of flock-loving shepherds, to speak to you, my dear people of Armenia, by means of encyclical letters, as long as I live upon this earth, as I also hope to have communion with you when I shall have passed into Life Eternal ; for I shall live also there, where the spirits of our ancient Holy Fathers do live and pray for you.

But in one respect, I have also eyes that are near you, and can see you. Those are my brethren, "the elected together with me," the pastors and bishops of dioceses, who are commissioned, not by me, but by CHRIST, to pasture and care for the congregations, to keep and confirm them in the Faith of the Apostolic Church of Armenia, of which Church the Holy Apostles, Thaddæus and Bartholomew laid the foundation, and St. Gregory the Illuminator, by his marvellous sufferings completed the whole building.

It has already been made known to you that on the day of my consecration before the Church of the Holy Descent, I vowed before GOD to remain faithful to this Apostolic See of the Armenian Church, and to hold fast the traditions of our ancient holy Fathers, and to be mindful not to allow a breach to be made in our sacred hedge.

And you, my brother bishops, are bound by the same vow which you made at your ordination, to keep stainless and incorruptible the seal committed to your care by CHRIST, through the Apostles and the Patriarchs.

We have, therefore, to serve the LORD with holy fear, for

each one of us has to give a strict account of his work, according to his station, and the grace conferred upon him by the HOLY GHOST, in order that he may therewith guide the Church ; and whenever in the course of our earthly life, the Cross of CHRIST is placed before us, we ought to bear it willingly, and to follow our Divine Captain, Who has said, " whosoever taketh not his cross and cometh after Me, is not worthy of Me." The virtue is so much greater, if we can bear our crosses with love and meekness.

Pray for me, my spiritual fellow-workers and brothers, for you know how heavy is the cross which the Church of Armenia has placed upon my shoulders. If you will only assist me, like Simon of Cyrene, by your prayers and co-operation, then I may also be still more strengthened by the HOLY GHOST to carry it to the top of Golgotha.

And I pray that you may also be able to carry your crosses with patient love, following our crucified SAVIOUR, for it is impossible for us to escape from its burden, since JESUS Himself has said : " Ye shall have trouble in this world ; " but what is our trouble compared with the trouble of our courageous forefathers ?

I earnestly entreat you, Church and People of Armenia, who have chosen me to be your chief Pastor, I commend myself to your prayers, and I believe that the LORD will hearken to your prayers, and will keep me for His beloved Church. I will live for you, and you live for CHRIST.

This, our first encyclical letter of blessing, was given on the 15th day of December, in the year of our SAVIOUR 1893, and according to our kalendar 1343, in the Cathedral See of Armenia, in Etchmiadzin, at Vagharshabad.

CONSECRATION OF MATTEOS IZMIRLIAN, THE 127TH ARMENIAN CATHOLICOS, SEPTEMBER 26, 1909

ONE of the earliest results of the Turkish Constitution to the Armenians in Jerusalem was the setting at liberty of their ex-Patriarch of Constantinople, Matteos Izmirlian. He was born in 1845, in Constantinople, and received the name Izmirlian (the name for Smyrna, is Izmir) from the fact that his grandfather was originally a resident of that city. He was

educated in the Armenian schools, and at the age of nineteen was ordained deacon in 1863, and priest in 1868, when he became private secretary to Khrimian, Patriarch of Constantinople. In 1876, when only 31 years of age, he was consecrated Bishop of Iskandar. Ten years later, he was sent as Bishop to Egypt, and after four years' residence in Cairo and Alexandria, he returned to his former See. In December, 1894, he was unanimously elected to the Patriarchal Throne of Constantinople.

All his life long he had been a staunch supporter of the rights of his people, and when the terrible massacres at Constantinople took place in 1896, the Patriarch boldly denounced them before the Sultan. For this courageous conduct he was deposed by Abdul-Hamid II, exiled to the Armenian Convent at Jerusalem, and placed under a close and vexatious detective espionage.

Every legal means in his power was used in behalf of his people, and threats of imprisonment or death accomplished nothing. Soon after his installation he sent to the Minister of Justice a letter, asking power to appoint new bishops in places where the bishops had been imprisoned for varying periods. The reply came that the statements about those bishops were false, and their withdrawal was demanded. The Patriarch answered: "The statements are true, and the truth I cannot withhold." From that time to this he has been a thorn in the side of the Turkish Government; neither bribes, flattery, nor deception have availed. Loyal to the Sultan, his loyalty refused servility, as is instanced in his statement to the Sultan in his inaugural audience. "As far as my conscience permits me I will obey you, but at the same time I must look to the welfare of my people." It is scarcely surprising that the Sultan, in a rage, sent him away, and omitted the customary decoration. A little later, realizing his power with his people, the Sultan sent for him, and offered him the highest decorations that

could be conferred in the Empire. The reply came as follows : " Your Majesty, what have I to do with such things ? I am a single priest, I live on bread and olives, as do my people, I have no place in my house for such gorgeous things. I pray you, do not ask me to accept them."

Another illustration of his boldness and firmness is found in the following statement made to his people in the installation service : " Before GOD, and in presence of this meeting, I swear to remain faithful to my Government and my nation, and to watch over the just and explicit fulfilment of this Constitution (the Constitution granted by Sultan Abdul-Aziz to the Armenians). My understanding of the word *faithful* is this : Faithfulness involves on the side of the Government protection of life and property. Without this, faithfulness on the side of the subject is hypocrisy."

" It is scarcely too much to say that such a man deserves the same rank accorded to the great leaders of the world, and a nation that can at such a crisis produce such a man and stand by him, is a nation that under proper training, and with favourable circumstances, may be expected to develop a high national character."

With the general amnesty consequent on the promulgation of the new Turkish Constitution, he was restored to freedom, and welcomed back to Koum Kapou, having left Jerusalem on August 16, 1908. He was re-elected the same year Armenian Patriarch of Constantinople, and in the following November he was designated as Catholicos.

On September 26, 1909, Matteos II was consecrated Catholicos of All the Armenians in the Cathedral of Etchmiadzin.

A correspondent of the *Times*, who was present at the consecration, has described the picturesque ceremony.

"Elected by the people, and confirmed by the Czar, twelve bishops took part in the Rite. The Cathedral is small, and few of the people were able to obtain admittance. Outside, in the great court, Armenians from all parts of the world crowded round the Russian soldiers, who were keeping the doors. The Russian cap predominated over the Turkish fez, and it was said that the *intelligenzia* class were present in greater numbers than at the consecration of Meguerditch. On that occasion Meguerditch desired that the ceremony should take place outside the doors, so that the people might see; but this time the former custom was resorted to of holding it within the Church. The Armenian Liturgy is in the Grabbar, or ancient Armenian.

"After the Gospel, in the ordinary course of the Liturgy, the Catholicos knelt facing the people in front of the Altar, and the twelve Bishops laid their hands on his head.

"After the Creed the Catholicos again knelt, and the Bishops surrounded him for the Unction, which is administered only to a Catholicos, and not to Patriarchs or Bishops.

"The Holy Oil of Etchmiadzin was handed to the eldest of the Bishops, Archbishop Mesrob, of Etchmiadzin, in a golden dove, and from this he let fall a few drops on the head of the Catholicos. In turn, each Bishop made the sign of the cross, with the oil on the bent head of the Catholicos. Wool was laid on the anointed place, and a veil hung over his Holiness' head for the rest of the service.

"After the ceremony, his Holiness proceeded to his own apartments where he received the homage of a number of persons. Later in the day, a banquet was held in the hall, at which the health of the Czar was drunk, and then that of his Holiness, or as the Armenians say, of 'His Majesty.' A number of speeches were made, each of which was translated into Russian, out of compliment to the Russian visitors, amongst whom was the Governor-General of Erivan. In the evening the great court was illuminated, and the peasants danced Armenian dances, and sang Armenian songs, until a late hour.

"Three days later, Etchmiadzin was again deserted, but for the students of the College, and the occasional *Vardabets* pacing its courts and gardens, a solitary oasis of Academe, in the midst of the desert plain of Asia."

YEGHISHE' TOURIAN, 107TH PATRIARCH OF CONSTANTINOPLE

THE Armenians have two important Patriarchates in Turkey, at Constantinople¹ (founded A.D. 1453), and Jerusalem.

In virtue of the prerogatives and privileges allowed by the Turkish Sultans, the Armenian Patriarch of Constantinople is the official representative near the Sublime Porte of all the Armenians in Turkey who, since 1861, have a national Constitution confirmed by the Sultan Abdul-Aziz, and recognized by the Turkish Government. This Assembly was abrogated by Abdul-Hamid II, for nearly twenty years, but has revived since the proclamation of the Ottoman Constitution in July 1908.

By this Armenian Constitution they have a national assembly of 140 members, comprised of 40 ecclesiastics and 100 laymen. Elected every six years by the Armenian communities of the different dioceses in Turkey, this Assembly meet at a certain period of every year at Koum Kapou in Constantinople, and under the presidency of the Patriarch, rule and govern their internal national affairs.

The hierarchical arrangement of this Patriarchate is peculiar. According to strict ecclesiastical rule, the Patriarch is merely a bishop, neither greater nor less than others. Owing, however, to the Turkish system of classifying and organizing the subject races of the Ottoman Empire according to their religions, this Patriarch is recognized as the official representative of the Armenian community in Turkey. Practically, although not theoretically, he is a more important official in Turkey than the Catholicos at Etchmiadzin.

¹ In Lynch's *Armenia*, Appendix I, "the National Constitution of the Armenians in the Turkish Empire," there are sixteen Articles in connection with the Election, Resignation, Office and Obligation of the Patriarch of Constantinople, and the Bureau of the Patriarchate.

By a Provincial Council, holden at Constantinople, on November 20, 1830, eighteen dioceses were made dependent on this Patriarchate. Since then their number has increased.

The election of the Catholici at Sis, and at Akhtamar, is ratified on the request of this Patriarch, by the Turkish Government. All communications between Sis and Akhtamar and the Sublime Porte, or the Sultan, are arranged through the intermediation of the Patriarch of Constantinople. The object of the late Sultan Abdul-Hamid was to make the Patriarch of Sis independent of his brother at Koum Kapou.

The Mekhitarists (Armeno-Roman Catholics) finding that they could not obtain justice in the Patriarch's civil courts, appealed for protection to the Foreign Ambassadors. Under these circumstances, Pope Benedict XIV, created an Uniat Armenian hierarchy, and in 1830, owing to the pressure put by France upon the Turkish Government, they were granted the right of electing a civil chief to be independent of the national Patriarchate.¹

The present 107th Patriarch of Constantinople is Yeghishe' Tourian. He was born in 1847, consecrated Bishop in 1898, and elected Patriarch by the National Assembly in 1909. Owing to the massacres in Adana, and the Turkish Government's delay in punishing the murderers, the Patriarch tendered his resignation the same year, which he withdrew on February 7, 1910, at the formal promise of the Turkish Government to comply with his demands.

In February, 1894, I visited the excellent Armenian Theological College at Armash, four hours' ride north of Ismidt, near Constantinople, on the Baghdad Railway. One morning I attended an excellent lecture given by the Superior Yeghishe' Tourian (in Greek), on the Epistle to the Romans, which was attended by a large class of deacons.

¹ At Venice there is a seminary for Armeno-Roman Catholic priests, founded in 1717 by Archbishop Mekhitar, and the Latin Armenian clergy are educated there.



HAROUTIOÛN VEHABÉDIAN, ARMENIAN PATRIARCH OF JERUSALEM.
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THE PATRIARCHATE OF JERUSALEM

THE Armenians have from time immemorial had a bishopric of their own in Jerusalem, to govern their small colony settled in Jerusalem, and the large number of their pilgrims visiting the Holy City, before the great festivals.

The Bishop's throne seems to have been on the site where stood the house of St. James the Just, the first Bishop of Jerusalem. Hence the title assumed of the "Apostolic See of the Armenians in Jerusalem."

In the fifth century they established on the same site (the traditional Mount Zion) a Convent, where they also built a Cathedral, both dedicated to St. James.

When in A.D. 637, the Khalif Omar took Jerusalem, he, by a special writ, confirmed the rights and prerogatives of the Armenian Prelates in the dignity of Armenian Patriarch of Jerusalem, as well as their privileges in their Cathedral Convent of St. James, and in all the holy sites and sanctuaries, such as those in the Church of the Anastasis, the Church of the Tomb of the Virgin Mary at Gethsemane, the Church of the Ascension on the Mount of Olives, and the Church of the Nativity at Bethlehem, and their Convent outside the Jaffa Gate, an ancient building called the Palace of Caiaphas, containing tombs of Armenian Patriarchs. According to an early tradition the first prison of CHRIST was in this site.

During the Crusading period, the Armenians, whose King of Cilicia had given the Crusaders great help on their journeys through Asia Minor by land to Palestine seemed to have prospered largely in Jerusalem and its neighbourhood, where they erected seventy-two convents, or hospices, for the accommodation of their increasing number of pilgrims from seventy-two different provinces of Armenia. Remains of some of these establishments have been discovered of late years at different points within and outside the city walls,

and also in the Russian buildings on the Mount of Olives, where a large floor in mosaics, with Armenian inscriptions of a Princess Schooschan is still to be seen in perfect condition.¹

After the conquest of the Holy Land by Saladin (Salâh-ed-Dîn) the Armenians like all the other Christian Brotherhoods and Communities in Jerusalem, lost most of their chapels, convents and properties.

The present Convent of St. James, on the traditional site of the old residence of the bishops and patriarchs of the Armenians, is an extensive complex of buildings, that can accommodate 3,000 pilgrims. It contains the Cathedral, with the tomb of St. James the Just under the High Altar, and the imposing palace of the Patriarch. The occupants consist of 41 Vardabets, 6 deacons, 12 subdeacons, and about 60 to 80 serving brothers. This Convent includes a Seminary for 40 students from different Provinces of Turkey, schools for boys and girls of the Armenian City community (numbering about 200 families), a nunnery with a chapel, printing, bookbinding and publishing offices, and a library of valuable manuscripts. All told, there are between 600 and 700 lay members of this Church in the Holy City.

The Brotherhood of St. James is an exclusively distinct life order, guarding the rights of the Armenians at the Holy Places, which they share with the Greeks and Latins. Their Deacons and Priests are recruited from the Seminarists, who must be

¹ In July 1894, Mr. F. J. Bliss photographed a magnificent mosaic, a couple of hundred yards west of St. Stephen's, northwest of the Damascus Gate. It is a splendid piece of flooring, about 21 ft. by 13 ft. Near the east end is the following Armenian inscription: "To the memory, and for the salvation, of all those Armenians whose names are known to the LORD." The age of Justinian, A.D. 527-565, would suit this inscription, and as that period was famous for its mosaic workmanship, we may be prepared to accept that date for this mosaic, of which there are two full-page illustrations on pages 258 and 259 of the *Quarterly Statement* of the Palestine Exploration Fund, October 1894.

ordained by their own Patriarch. Their Bishops-elect are by special writ of the Patriarch recommended to the Catholicos of Etchmiadzin for consecration. The Brotherhood is governed by the Patriarch under special laws, amendable at need, and confirmed by the Armenian National Assembly in Constantinople, who also exercise the right of financial supervision.

The members of the Synod are elected annually. The patriarch is also elected by the majority of the votes from among the Bishops and priests of the Brotherhood, and assumes his dignity after his confirmation by the National Assembly at Constantinople.¹

The post of Patriarch is a life appointment. In cases of extreme need the Brotherhood elect a *locum tenens*.

The Brotherhood live on the revenues of their extensive properties in Jerusalem and elsewhere, the donations of the annual pilgrims, and bequests from all parts of the world where Armenians exist.

The Brotherhood possess the following *Convents*: St. James; House of Annas (nunnery), known as the Convent of the Olive Tree; and House of Caiaphas—all at Jerusalem; also at Bethlehem, Ramleh, Jaffa, Beyrout, El-Lâdikiyeh, at Nicosia in Cyprus, and at Damascus.

They have also the following *Churches*, or chapels: The Cathedral of St. James the Just, with its two chapels; House of Annas; House of Caiaphas; a share in the Church of the Anastasis; St. Helena's (or St. George's) and five other chapels; and a share in the Altar Tomb of the Blessed Virgin Mary—all at Jerusalem; St. James, and the Holy Virgin at Bethlehem; St. George, Ramleh; St. Nicholas, Jaffa; Holy Cross, Beyrout; St. Sarkis, Damascus; St. Marcus, Nicosia.

When Daniel was Armenian Patriarch in Jerusalem the Orthodox Greeks renewed an old claim

¹ Articles xvii–xxiii of the *Armenian National Constitution*, No. 3, regulate the status of this Patriarch.

for the possession of St. James's Convent. They petitioned the Grand Vizier, who favoured their application, but before he was able to act in the matter, he was superseded. The Armenians then petitioned the Sultan Mahmoud for justice. He ordered an accurate investigation of the facts to be made, and decreed that this Convent was the rightful property of the Armenians, and that they should be no more molested.

The Armenians regularly perform their rites in the Church of the Virgin at Gethsemane. A priest goes every morning about seven o'clock from the House of Caiaphas, and celebrates on the altar-tomb of the Virgin. King Leon, of Cilicia, restored the Altar. They enjoy the same privileges in the following holy places along with Greeks and Latins. At the Church of the Anastasis Armenian celebrations take place daily : in the Chapel of the Second Golgotha at 2.30 a.m. ; on the altar-tomb from 3.30 to 5 a.m. daily, with the exception of Good Friday ; an evening office in the chapel of the Second Golgotha, at 2.30 p.m. daily. There are also occasional celebrations in the Chapel of St. Helena (or St. Gregory) on such days as that of the Holy Cross, and the Festival of St. Gregory the Illuminator, as well as in the Chapel of the Crowning of JESUS.

At the Church of the Nativity, Bethlehem, an Armenian celebration takes place daily, at 3 o'clock a.m., and again at the Altar in the Cave at 5.30 a.m. An Evening Office is said daily facing the Armenian altar on the north side of this church, at 2.30 p.m.

When the Rev. F. E. Brightman travelled in the Near East in 1894, on behalf of the Eastern Church Association, he enjoyed favourable opportunities of observing the present relations between Orthodox Greek Eastern Ecclesiastics and those of the Armenians. After twenty years of constant intercourse with Greeks and Armenians in different parts of Turkey, staying from time to time in their convents

as their guest, I can conscientiously confirm the following statements of Mr. (now Canon) Brightman, which are printed in the E. C. A. Annual Report for 1894, p. 41 :—“The most hopeful possibility of re-union is that between the Orthodox and the Armenians, and that on three grounds : First, because there seems to be no serious reason, other than political, why they should not re-unite. The pamphlet of Gregory of Chios, late Exarch of all Ionia, (*περὶ ἐνωσέως τῶν Ἀρμενιῶν*) is an examination of the whole question of the relation of the Armenians to Orthodoxy ; and reaches the conclusion that there is no difficulty, except certain points of rite, of which the most serious is the Armenian use of Azymes, and an unmixed chalice.

“Secondly, because the present relations between the two communities in Constantinople are excellent. We were assured that the Orthodox do not regard the Armenians as Monophysites.

“Thirdly, because such a re-union might have an influence beyond itself. The Armenians hold a middle position in the East, on the one hand touching the Orthodox, and on the other hand the other Communities which reject the Fourth Council.

“I do not know exactly their attitude towards the Jacobite Churches, but they appear to be on good terms with the Syrians at Jerusalem, and I gather that the Armenian Patriarch in Constantinople is the representative and protector of the Copts and Abyssinians. If therefore the Armenians were re-united to the Church of Constantinople it might result, sooner or later, in the reconciliation of the Jacobites.”

Mr. Brightman adds :

“I do not understand why Mr. Riley and the report of the Board of Missions describe the Armenians as Eutychians. They have often enough anathematized Eutyches, and indeed Dioscurus and the rest. Whatever their exact belief may be, it is impossible in face of their formal repudiation to describe them even as Monophysite, and

still less as Eutychian. In his third edition of a *Synopsis of Oriental Christianity*, 1910, Mr. Athelstan Riley still places the Church of Armenia at the head of a list of Churches 'all in *formal* heresy.'"

From time to time we hear of disturbances between Greeks, Armenians, and Franciscans in the Church of the Anastasis, at Bethlehem, and the Church of the Virgin at Gethsemane. These conflicts, usually exaggerated in importance, almost always occur when the above-mentioned buildings are crowded to excess, at the Christmas and Easter festivals. The superior ecclesiastics are generally not present. The slightest infringement (say) of the washing of a portion of marble floor, or a mistaken hour of procession, at once causes trouble among an excitable crowd of inferior officials, and pilgrims of various nationalities.

Let me describe as an example, a sudden and unexpected disturbance which occurred at Bethlehem on the Festival of the Epiphany, 1909.

The rights of the Armenians in the north transept of the Church of the Nativity are occasionally disputed by the Greeks. One special point is annually debated: the right, in preparation of the Christmas Festivities, to dust a certain picture which, with its nails, is the property of one body, but hangs upon the wall of the other.

On January 6, 1909, the various debated questions were disputed with extra activity, owing to the excited condition of the Bethlehem clans of the "Orthodox" Syrians. The state of Jerusalem, and its surrounding districts, was such that the military governor was able to spare but a few Turkish soldiers for the protection of Bethlehem, but he was fortunate to possess an exceptionally capable Binbashee (sub-Major). By dint of galloping a mere handful of soldiers backwards and forwards upon the road in the neighbourhood of Bethlehem, he contrived to produce an impression of considerable numbers, and

at length with about a score, he entered the Church, where he found a dense and violently excited crowd of Greeks and Armenians, each clamouring for their rights. He was only just in time to prevent blows, and manoeuvring his men so as to divide the contenders, inquired the cause of the disturbance. He was a very small man, but of courtly manners, a native of Anatolia. "Gentlemen," he cried, "Pray do not allow so small a question of etiquette to disturb the harmony of this pleasant festival, give *me* the broom," and springing on to a chair, he effectually dusted the picture, and quelled the uproar !

The present seventy-sixth Armenian Patriarch of Jerusalem is Haroutioûn Vehabédian. He was born in Egypt 1819, consecrated Bishop in 1860, and elected Patriarch in 1888. In his youth he travelled in the United States of America and in Europe. He converses, when necessary, in English. For twenty years he was Bishop of Erzeroum, and from 1885 to 1888 became Patriarch of Constantinople, when he was elected to the throne of Jerusalem. He is independent of all but the supreme authority at Etchmiadzin. His own jurisdiction extends over Syria, Palestine and Cyprus, with a population of 3,500 to 4,000 souls. His flock at Jerusalem numbers from about 600 to 700.

In the Liturgy his name is said before that of his brother Patriarch of Constantinople, for he takes precedence, ecclesiastically, over the last-mentioned Patriarch. His dealings with the Porte are direct, or through his Vicar, (a bishop or monk at Constantinople).

The Porte recognizes only two Oriental Patriarchs in Jerusalem : (1) the Orthodox Greek, and (2) the Armenian.

Two Bishops belong to the Convent of St. James, having no diocesan jurisdiction. At present they reside in Constantinople.

The Armenian Community in Jerusalem natur-

ally enough have been quick to take advantage of those articles in the new Turkish Constitution, which were likely to apply to their position; and in September 1908, they began to agitate for the representation of the laity in the supervision of churches, schools, public charities and ecclesiastical funds, this being in accordance with Article CXI of the new Ottoman Constitution. They elected a Council of six to negotiate with the Patriarch and the local Government, and demanded that the Council should control the funds received from Armenia, on behalf of the Community; that secular schools under the supervision of the Council be started for their boys and girls; and that an Arabic-speaking priest be ordained to minister to the Community. The aged and infirm Patriarch was willing to accede to these demands. His Synod, however, was opposed to any sudden and complete capitulation to the laity, but it is not likely that they will be able to hold out for very long.

The present troubles in the Jerusalem Convent are of an internal nature among the Brotherhood of St. James. They arise from financial abuses under the "old regime." The National Assembly in Constantinople that could be convoked again since the promulgation of the Ottoman Constitution in 1907 has had the case before it, and recently settled the matter by ordering the removal to Constantinople of a few Vardabets, and by nominating a Patriarchal *locum tenens* to govern the Brotherhood and Convent, the Patriarch, Mgr. Haroutioûn being too weakened by age to suffice to the wants of administration.

The Greeks have oftentimes during past centuries tried to curtail the rights and prerogatives of the Armenians in the Church of the Resurrection and elsewhere in the Holy Places and Sanctuaries. At the beginning of the last century, when the Church of the Resurrection was, to a great extent, destroyed by fire, the Greeks succeeded in Constantinople in

obtaining a Firman to rebuild the same with the exclusion of the Armenians and Latins. The downfall of Napoleonic France, together with the political complication in Europe had made Russian influence predominant with the Turks, who could not refuse the Greek demands. On that occasion the Greeks tried again to prevent the Armenians from celebrating their usual Eucharist every night on the Tomb of the SAVIOUR, but with no permanent success. When in the sixties of the last century the renovation of the old dilapidated dome over the Holy Sepulchre became inevitable, the political controversy of its restoration was settled by carrying out the same at the cost of Russia, France and Turkey, the latter as Suzerain of the Ottoman Greeks and Armenians.

THE CATHOLICOS OF SIS. A.D. 1447

SIS is in the north-western part of the Turkish Province of Adana, the ancient Cilicia, adjoining Syria. The Churches which St. Paul founded in Cilicia and Cappadocia are represented to-day by the Armenian Church, and, as far as known, there has been no break in the Christianity introduced by this Apostle.

The Patriarchate of Sis includes within its jurisdiction Cilicia, Cappadocia, a part of northern Syria, and Mesopotamia. It contains thirteen dioceses, which are presided over by Bishops, viz. Adana, Malatia on the north, Antioch on the south, Furnuz, Hadjin, Mandjalek, Sis and Yoskat. In addition to these, there are many dioceses placed under the charge of Vardabets, of whom, according to Canon Charles H. Robinson, Editor of *The East and the West*, January 1909, there are twenty. The number of married priests within this Patriarchate is 250.

The present Prelate, Sâhâg Khabayan (formerly Dean of St. James's Cathedral, Jerusalem), was born in 1849, consecrated Bishop in 1885, and elected

Head of the Cilician Church in 1903. He is merely a diocesan bishop with the title of Catholicos.

This Ecclesiastical See, a relic of the last Armenian Kingdom of Cilicia, which lasted for nearly 300 years (A.D. 1080-1375), retains the title of Catholicos. He is independent of the other Patriarchs (and even of the supreme Catholicos of Etchmiadzin), in all ecclesiastical matters ;¹ for instance, he consecrates bishops for his own Province, and supplies the Chrism. Politically, however, he holds an inferior rank to the Patriarch of Constantinople.

The Catholicos is elected by the bishops, priests and laity of Cilicia. He is consecrated by the Archbishops and Bishops of the Province, with the sanction of the Sultan.

The Armenians of Cilicia speak the Turkish language.

At the beginning of the fourteenth century an important Synod was held in Sis by order of King Leon IV of Armenia. Forty-one bishops, seven abbots, ten eminent vardabets, with a large gathering of clergy, as well as King Leon were present. Here the Creed drawn up by Gregory VIII, the late Catholicos, was read, and nine canons enacted thereupon, one of which related to the acknowledgment of two distinct natures in CHRIST.

Towards the end of the fourteenth century Cilicia was in a dreadful condition. The Egyptian Mamelukes made continual incursions with the purpose of destroying not only the Armenian kingdom, but also Christianity. King Leon VI was carried away captive to Egypt, A.D. 1375, whence, having been redeemed by the King of Castille, John I, he wandered about in exile over Europe, and died in Paris, A.D. 1393. Thus with King Leon the last royalty among the Armenians became extinct, and the name of Armenia was blotted out from the page of history.

¹ Lynch, Vol. i, p. 276, remarks that this Catholicos has quite recently professed his spiritual allegiance to Etchmiadzin.

It must be remembered that Sis was for many years the seat of the Catholici, and after their return to Etchmiadzin schismatical Patriarchs were established there until the middle of the seventeenth century, and then the last of them tendered his submission to the Catholicos Philip of Etchmiadzin. He and his successors were allowed to retain the honorary title of Catholicos, which had for so long a time been attached to this diocese.

In 1891, a messenger from the Armenian Catholicos of Sis obtained an interview with the Archbishop of Canterbury (Dr. Benson), and conveyed an earnest request that the Anglican Church would endeavour to undertake for the southern portion of the Armenian Church what it was then doing for the Assyrian Church. On January 1, 1892, the Rev. Charles H. Robinson was sent by the Archbishop of Canterbury on an official visit to Cilicia, an interesting account of which appeared in *The East and the West*, January 1909.

The Armenian Convent of Sis is rich, and possesses valuable lands. The late Sultan Abdul-Hamid deprived it of much of its property. He also attempted to seize the private possessions of the late Catholicos Keifszian. There is an Armenian school at Sis, which was formerly a theological seminary. Many of the Cilician Vardabets, and some of the bishops were educated there. The present Catholicos is trying to restore the school to its former position, and several donations are being contributed with this object in view. In 1909 the Catholicos Sâhâg Khabayan, in Synod, suggested union with the Anglican Church, and a correspondence with the Archbishop of Canterbury on the subject followed, and many of the congregations at Hadjin, Marash, etc., expressed their approval.

The Castle on the hill at Sis was constructed by Armenian kings. Some of their names are written upon its walls.

According to Lynch, Vol. i, p. 265, "after the destruction of the Cilician kingdom, and in the year 1438, the right arm of St. Gregory, a relic which had become the palladium of the pontifical office, was transferred from Sis, the capital of that kingdom, to Etchmiadzin," where the treasury of relics still contains the hand and arm of the Illuminator, preserved in a silver-gilt case.

THE CATHOLICOS OF AKHTAMAR

THE Bishop Abbot resides in a monastery on an island towards the southern extremity of the salt lake of Van, about one hundred miles south-west of Ararat. He is Abbot of Akhtamar, and bears the title of Catholicos. According to Lynch, Vol. ii, p. 131, the monastery was founded in A.D. 653, by a prince of the Reshtuni family, named Theodore. It became dissociated from the Etchmiadzin community during the religious quarrels of the twelfth century.

Within the single diocese of Khizan under his jurisdiction, the Catholicos is mentioned in the liturgy instead of the Catholicos of Etchmiadzin.

This island was for many years the seat of the Catholicos, but at the present day the authority of the late Joseph (with his honorary title) does not extend beyond the shore of the little island.

In A.D. 1100 there were four Patriarchs, all professing themselves Catholici of Armenia. But finally, when the true Patriarch settled himself at Sis, A.D. 1113, Akhtamar asserted its rival claims, and an Anti-Patriarch seated himself there. This island has been afflicted with several schismatical Patriarchs.

At present it is placed under the charge of Archbishop David, son of Thornka, as Vice-Catholicos.

Dr. Adrian Fortescue (*The Guardian*, November 11, 1908, p. 1890), explains the relationship between these five "Patriarchates" very happily. "It seems that of the five (Gregorian) Armenian Patriarchs, three (these of Etchmiadzin, Sis and Akhtamar) now bear



the title Katholikos officially, not the Patriarchs of Constantinople and Jerusalem. In 1890, the Patriarch of Etchmiadzin, Makar I, issued an Encyclical in which he describes himself as 'Makar, servant of JESUS CHRIST, and by the Almighty will of GOD over-Bishop and Katholikos of all Armenians, High Patriarch of the National Apostolic See of the Universal Mother Church of Ararat of Holy Etchmiadzin.'

"He addresses himself to 'the blessed Katholokoi of the Houses of Cilicia and Akhtamar, the Holy Armenian Patriarchs of Jerusalem and Constantinople, the Reverend Prelates of all our Dioceses, etc.'"

ST. GREGORY THE ILLUMINATOR. A.D. 302-332

ACCORDING to Armenian tradition, the light of the Gospel penetrated very early into Armenia. The Apocryphal letters of Abgarus,¹ one of the Syrian Arsacidæ, who reigned in Edessa from B.C. 5—A.D. 32, to our SAVIOUR, and the answer of our LORD to Abgarus, testify at least to the prevalence of the belief that Armenia was one of the first lands into which the knowledge of CHRIST penetrated.

The Apostles Thaddæus and Bartholomew are said to have sown the seed of the Word in Armenia, and to have watered it with their blood. Nevertheless, the real conversion of all Armenia to Christianity begins with that of the public ministry of St. Gregory the Illuminator (Gregor Lusavoritch), the "Illuminator of Armenia," who expelled from his country the darkness of idolatry.

Gregory was born A.D. 258, of the royal stem of the Parthian Arsacidæ, in the city of Vagharshabad, the capital of the Province of Ararat, in Armenia. His father, Anak, who resided in Persia, tempted by the bribe which was promised by Sassanid Ardashir,

¹ For a copy of the letter of King Abgarus to JESUS and the answer of JESUS, see Eusebius' *Ecclesiastical History*. Henry G. Bohn, London, 1851, pp. 32, 33.

usurper of the crown of Persia, undertook to assassinate Khosroes I, the Armenian sovereign, A.D. 232. The dying King commanded that the whole heathen family of Anak be slain, but one infant was saved, and being carried to Cappadocian Cæsarea, he was protected by the Lady Sophia, his foster-mother, assisted by her brother, Euthalius, both of whom were Christians and natives of Cæsarea, where he was baptized and named Gregorius. When he attained the age of twenty years, in order that the succession of his house should not fail, Sophia pressed him, against his will, to marry Mary, the daughter of a prince of high rank, David, a Christian, of whom two sons were born—Vertanes and Arisdaghes. After they had been married three years, they parted by mutual consent, and Mary took her youngest son with her into a convent, and spent the rest of her life as a nun.

Meanwhile, Tiridates III, the sixteenth King of the race of the Arsacidæ, the son of Khosroes, A.D. 286–342,¹ with the help of the Emperor Diocletian, A.D. 259, had recovered the kingdom of his father. Gregory attached himself to this King of Armenia, and soon so endeared himself to his master that he was raised to high dignitary rank.

Athangelos, private secretary to this King, is the earliest authority for the events connected with this period. Whether this treatise was composed in Greek or in Armenian is doubtful. Both texts are extant, interpolated, and in many parts they conflict with one another.

In the town of Eriz, Higher Armenia, there was a celebrated temple of the goddess Anahid (Diana, daughter of Jupiter) whom the Armenians worshipped as the patron of their country. There Tiridates invited Gregory to join him in his idolatry. Gregory refused, saying : “GOD forbid that I should obey such an order as this. I came to wait on thee, and with devotedness to obey thy commands, but not to worship thy idols, for they are no gods, but the work

of men's hands." When he endeavoured to turn the King from his idolatry, Tiridates was enraged, and determined to compel Gregory to join him in his offerings to the goddess of crowns, branches and flowers. Then followed what are traditionally known as "the twelve tortures of St. Gregory."¹

At length after two years, discovering that Gregory was the son of Anak, the murderer of his father, Khosroes, the King, ordered his cousin to be taken to the fortress of Ardashat, and to be thrown into a pit, where it was the custom to cast criminals, his daily food being supplied by a Christian woman named Anna.

Gregory was thirty years old when he was cast into this pit, and tradition says that he remained in it fourteen years alive, "by the grace of CHRIST."

How, or by what means, Tiridates really became convinced of the truth of Christianity does not appear, for we must put aside the ridiculous story that the King was transformed into a boar, and came crouching to the feet of Gregory, who restored him to his original form.

Gregory then preached publicly for sixty days, instructing the people and preparing them for Holy Baptism. After sixty-five days he narrated to them "his great vision" of the descent of One from Heaven, grave and majestic, whose presence was of Light.² Thereupon the King, his Queen Ashkhen, and his sister Kosrovitoukht, the Nobles, and a majority of the people helped St. Gregory in the construction of three chapels, and he called the site Etchmiadzin (the descent of the only Begotten).

St. Gregory was now sent by the King and nobles with state honours to Cæsarea, in Cappadocia, c. A.D.

¹ The extraordinary details of all these tortures are described at length in the Rev. S. C. Malan's *Life and Times of St. Gregory the Illuminator*, chapters vii to xiii. London, Rivingtons, 1868.

² "The legend of CHRIST descending with a golden hammer, and striking the earth," is, according to Mr. F. C. Conybeare, "a bit of old pagan folklore."

302,¹ to be consecrated Patriarch of the whole of Armenia by Leontius, the Archbishop and Metropolitan. Leontius was one of the three hundred and eighteen "Nicene Fathers," and was ranked by St. Athanasius "among bishops faithful to the truth."²

Armenian bishops took part in several Synods of the Church, notably in the fifth Ecumenical Council (the second council of Constantinople), A.D. 553; the sixth Ecumenical Council (the third council of Constantinople), A.D. 680-681; and the seventh Ecumenical Council (the second council of Nice), A.D. 787.

According to Mr. Malan, an uncritical authority, "the Armenian Church took an active part in the first three Ecumenical Councils, by means of her chief pastors. At the First Council were present the Patriarch Arisdaghes and St. James, Bishop of Nisibis.³ To the Second Council, held at Constantinople, went in person the Patriarch St. Nerses the Great, and St. Isaac the Great took part, by letter, in the Third Council, held at Ephesus.

"Cæsarea (Mazaca) became a centre from which the Christian faith was propagated. So Cæsarea had a daughter Church outside the Empire. Till the middle of the fifth century, the Armenian Exarch (the Catholicos) was always consecrated by the Exarch of Cæsarea. St. Gregory's successor assumed the title of Patriarch, and subsequently Catholicos.

"During the first period of the Armenian Church, from A.D. 34 to St. Gregory the Illuminator, this Church continued in union with the Church of Jerusalem. In spite of fearful persecutions, the Christian faith was, to a certain extent, kept alive by bishops who were consecrated either at Jerusalem or by the Greek Church, with which the Armenians had liturgies and the New Testament in common, there being, as yet, no Armenian translation of these books. During this time the only Orders known were Bishops, Priests, and Deacons."

¹ Dr. Adeney, *The Greek and Eastern Churches*, pp. 541-2, thinks that this date may be a little too early.

² Leontius undertook to transmit the Canons of Nicæa to Great and Little Armenia.

³ Lynch, Vol. i, p. 301, note, mentions Arisdaghes, but not the Bishop of Nisibis, as being present at the Council of Nicæa, for the reason that he was not an Armenian.

When St. Gregory returned to his native land, c. A.D. 302, he baptized Tiridates (changing his name to Johannes), his Queen Ashkhen, and his sister Kosrovitoukht, and the majority of the people in the river Araxes (at the foot of Mount Ararat). Thus Tiridates became the first Christian King of Armenia.

It is said that before St. Gregory baptized the soldiers and others encamped around the King, he required them to continue in fasting and prayer for thirty days, as a preparation for the reception of Holy Baptism ; and the fast of the first-fruits, observed by Armenians to this day, has come down from this occurrence. It is also recorded that within the space of a few months no less than four millions of Armenians were baptized. This national conversion occurred several years before Constantine the Great had established the Church in the Roman Empire. Armenia was thus the first kingdom in which Christianity was adopted as the religion of the State. Consequently, it became henceforward the bulwark of the Faith in Asia.

At the seat of Government St. Gregory (according to Armenian traditions) began at once to build the church at Etchmiadzin, on the very spot where he had seen his vision. "Besides this sanctuary, built on the ruins of the temple to the goddess Anahid, it embraces two more churches ; the one sacred to Hripsimê, the other to Gaiane, two holy martyr women, who suffered under Tiridates. These three churches, which constitute the whole of Etchmiadzin, are the only remains of Vagharsabad" (Malan). Then, in company with the King, St. Gregory proceeded to the other provinces of the kingdom, everywhere administering Holy Baptism, destroying the idolatrous temples, building churches, consecrating bishops and ordaining clergy. According to the national historians, the number of bishops who were consecrated during this period amounted to more than four hundred ! St. Gregory also erected

convents, hospitals, and schools. He practised himself, and urged upon others, the diligent study of the Holy Scriptures.

Having put his Church in order, in A.D. 331, he prepared to return to Mount Sepouh, Upper Armenia, for the purpose of devotion and fasting, living on the herbs of the field, having first consecrated, at the urgent request of the King, his youngest son Arisdaghes, as Patriarch of all Armenia, in his stead.

When Constantine the Great convened the Council of Nicæa, A.D. 325, Johannes and St. Gregory were summoned by the Emperor to attend, but as St. Gregory was far too advanced in age to be able to undertake such a journey, he sent his son Arisdaghes, from the Greater Armenia, and it is interesting to know that the names of Leontius and Arisdaghes are found in *two* lists of the bishops present at Nicæa, as signing the Creed there drawn up. When the decrees of this First General Council were brought to Vaghars-habad, St. Gregory immediately summoned the bishops and held the first National Council in which he read the Nicene Creed, and its twenty canons. The Council accepted the decisions, and St. Gregory added to it these beautiful words :—

“But we will glorify Him, Who was before all worlds, by adoring the Holy Trinity and the One Godhead of the FATHER, and of the SON, and of the HOLY GHOST, now and ever, and world without end, Amen,”—words ever after remembered in the “Divine Liturgy,” and recited in conclusion, when the choir chants this great Symbol of the Faith of the One Holy, Catholic and Apostolic Church.

The Council of Nicæa on September 7, like the following two OEcumenical Councils on February 16 and August 10, are still annually commemorated in the Armenian Church.

After thirty years of evangelical labours, St. Gregory once more returned to the Cave of Mani, on Mount Sepouh. Occasionally he would reappear among his flock when his council and guidance were required,

but he hastened back to his hermitage when his services were no longer necessary.

Armenians assert that it was probably during these quiet days that he composed those beautiful discourses on devotional and theological subjects that are contained in the book known as *The Repertory of St. Gregory*, but no one seriously attributes this work to St. Gregory, now-a-days.

St. Gregory entered into rest in the wilderness, A.D. 332, and some shepherds finding his dead body, without knowing whose it was, erected over it a cairn of stones. Some years afterwards, after diligent inquiry, his solitary resting-place was discovered, and his precious relics were carried to Etchmiadzin.

In honour of her real founder, the Armenian Church is occasionally known as the Armeno-Gregorian; and from respect to his memory became and continued ἀντοκέφαλος. As the conversion of Armenia took place ten years before the time of Constantine the first, this country enjoys the proud distinction of being the first national Church of Christendom.

The following days are revered in the Armenian Church as celebrating events in the life of St. Gregory:—

March 23, Imprisonment of St. Gregory.

June 8, Liberation of St. Gregory.

June 22, Invention of the relics of St. Gregory.

October 14, ditto.¹

THE HOLY VARTANS. A.D. 451

ONE thousand, four hundred and fifty-nine years have passed since a great event took place in the plains of Armenia. Not only the Armenian Church and nation, but the whole Christian world, owes a vast debt to the Holy War of A.D. 451, which, under

¹ The Orthodox Eastern Church, according to the *Byzantine Kalendar*, reveres the memory of "the Holy Martyr, Gregory of Armenia, the Great," on September 30. The Ethiopic Kalendar commemorates him on Maskarram 13, September 16. The silence of all Greek writers about St. Gregory is remarkable,

GOD'S providence, was waged for the preservation of the Christian Faith and civilization from the destructive might of the Persians.

Ever since the commencement of the fifth century, Armenia was involved in great political troubles that threatened to deprive her of her Christian Faith, as well as her national independence. Forsaken by her principal ally, Theodosius II, Armenia fell a prey into the hands of the Persians, who succeeded in gradually turning her into a feudatory province. Henceforth no effort was spared to alienate the Armenians from their fellow-Christians in the West.

In A.D. 428 the last king of the Arshakunian dynasty (Ardashir), was dethroned by King Haskert of Persia, and the Monarchy was demolished. This was not all. Haskert was not satisfied with the mere conquest of Armenia ; he hoped to cut off an important ally of the Roman Empire, and to weaken the latter. Haskert also sought to separate Armenia from Constantinople in religious ties. The strict prohibition of the Greek language was enforced under severe penalties. In ecclesiastical use Armenian was substituted for both Greek and Syriac. Although the Armenians did not much mind sacrificing the Greek language, yet they were determined not to compromise one jot of their Faith. They were ready to sacrifice all they possessed, and themselves, too, rather than deny their Divine Master. Haskert, on his part, left no means untried to convert them to fire-worship. Bribery, threats, tortures, were all applied in turn to win them over, but all in vain. At length, under false pretences, he summoned the Armenian nobles to the Persian Court, and by imprisonments and threats made them promise that they would, on their return home, spread the doctrines of Zoroaster. But when they returned, they called a Council of all the Nobles and Ecclesiastics, in A.D. 450, at the town of Shahapivan, and represented to them Haskert's cruel determination to

change their religion and language. All the Princes and Ecclesiastics bound themselves by an oath to remain faithful to their religion, and to fight with all their might in defence of their rights against Haskert; they preferred dying in the field of battle, to denying their Faith and Language. "Victory or death" was their motto. Fired with enthusiasm, thousands of Armenians took arms, and gathered themselves round their leader, St. Vartan. This nobleman was the grandson of the Catholicos Isaac. St. Vartan was one of the Princes who were called to the Persian Court, and it was his noble spirit that exclaimed, "we must do more than merely earn a martyr's crown, we must save our beloved nation, and the Church of GOD." Hence it was that he feigned devotion to the sun, when he had to choose between sun-worship and death, and escaped to Armenia to gather an army against the tyrants. It must be borne in mind that it was not personal fear, but a deep concern for his country and religion, that led him to take this unfortunate step. However, the sin was amply purged by his own blood.

The war began in the spring of A.D. 451, just when the Council of Chalcedon was being held. The odds were immensely against the Armenians. About 60,000 men, with almost no military training, were hastily called together to take up arms against a well-disciplined Persian army of ten times as many trained soldiers. But the Armenians, roused by the justice of their cause, and having perfect confidence in GOD, looked upon their opponents with disdain, and contemned death itself. Thousands of Persians were slain, and the rest were speedily driven out of the country. The loss on the side of the Armenians was also considerable. One thousand and thirty-six noble Christians fell on the field of battle. Their great leader, St. Vartan, fell, sword in hand. But the Armenians had the satisfaction of victory; their Faith was preserved, heathenism was repelled from

their Fatherland, and on February 11 of each year, the Armenian Kalendar commemorates "Vartan, soldier, his companions, and 1036 MM."¹

THE ORTHODOXY OF THE ARMENIAN CHURCH

IN the controversy concerning the two Natures in CHRIST, the Armenian Church has been cruelly misrepresented by the majority of historians. The opinion enunciated at the Lambeth Conference of 1908 (in the Report of the Committee on *The Separate Churches of the East*), containing the following paragraph, is worthy of careful consideration :—²

"The Armenian Church, now scattered far and wide, with the ancient Nation of whose history it is the most striking and significant part, declares with justice that its absence from the Council of Chalcedon was due to political reasons, more than anything else, and has always strenuously denied, and apparently with no little reason, the charges of Aphthartodocetic heresy which has been levelled against it."

In order to prove that the Armenians are neither Monophysites nor Eutychians, it is necessary to state their view of their own position.³

The following extract, translated from a French Note, addressed to the Archbishop of Paris, some years ago, by M. Boghos Dadian, member of the National Armenian Council, appeared in the *Guardian*, May 13, 1885, under the signature of the late Canon Curtis, Constantinople—

"THE DUAL NATURE OF JESUS CHRIST. . . . The Armenian Church has invariably acknowledged JESUS CHRIST as very GOD and very MAN; consequently, two Natures in One Person, *i.e.* the Person of the Word. Thus, she has always rejected the contrary errors of Nestorius and Eutyches."

¹ Adapted from an Address delivered in the Armenian College, Calcutta, on the occasion of the celebration of "the Festival of the Holy Vartans," 1893, by Professor Theodore Isaac, Lit.D.

² *Lambeth Conference*, 1908, p. 174. S.P.C.K.

³ Most of the statements on pages 60, 61, and 62 are disputed by Mr. F. C. Conybeare.

The chief, and almost the only cause of the occasional discussions, occurring betwixt the Greeks and Armenians, is the ambiguity of the Armenian word *bnoutioun* (*φύσις*, nature). Hence, certain Authors are incorrect in calling the Armenians *Monophysites*, and *Eutychians*. They have only to read the speech of Jean Otznétsi, surnamed the *Philosopher*, an Armenian patriarch of the eighth century. It was published in Venice, with a Latin translation, by P. J. B. Aucher, A.D. 1816. The most celebrated theologian of Rome critically examined this discourse, and admitted that it was in complete accordance with the doctrine of the Universal Church.

In addition to this, St. Nerses Glaiétsi, an Armenian Patriarch of the twelfth century, clearly stated—

“To say that in JESUS CHRIST are two natures, by reason of the reunion of the two in a single Person, is not contrary to the Truth, provided always the Unity be not divided into two.”

St. Nerses Lampronatzi, twelfth century, states more clearly still—

“To declare that JESUS CHRIST is GOD and MAN, and to say that He is of two NATURES is to state the same thing.”

The author of an article in the *Christian Remembrancer*, April 1857, says that the obstinate rejection by the Armenians of the Fourth Council was due to the following facts—

- (1) That the Letter of Leo was sent to the Armenians as giving a complete exposition of the Faith of the Council ;¹
- (2) That this letter was so badly translated into Armenian that they conclude that the Council had committed itself to the heresy of Nestorius, in repudiating that of Eutyches ;
- (3) That in all discussions with the Greeks, this letter was

¹ The English translation of the Tome of St. Leo, by Dr. Bright, is printed at length in *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, Second series, Vol. xiv, 1900, pp. 254-258.

appealed to, the latter admitting that it was a true exponent of the Faith of the Council ; (4) That the mistranslation never having been amended, the Armenians are to this day under the impression that the Council was heretical. That which they reject is not the Faith of the Council, but its decrees represented to them, by a mistranslation, in a heretical form."

To this may be added, as from the Ultramontane side, the testimony of Professor Felix Néve, of Louvain—

"The heresy of the Monophysites never prevailed, in fact, in the theology of the Armenians, and has no defender among their well-instructed writers."

The following questions and answers from the *Authorized Catechism of Christian Instruction, according to the Doctrine of the Holy Apostolic Church of Armenia*, throw additional light upon the orthodoxy of the Armenian Church—

"Why is the Son of God called also the Son of Man ?"

"Because, for us men and for our salvation He came down from heaven, was incarnate and was made man, and perfectly begotten by the HOLY GHOST of the most Holy Virgin Mary. He assumed from her, flesh, soul, and mind and all things that are in man, truly and not figuratively.

"Did the Son of God suffer any change in His Divinity by His Incarnation ?"

"Never ; He without change and without diminution of His Godhead became Man and was called CHRIST.

"What does became Man or incarnated mean ?"

"It means that the Son of GOD, who from all Eternity had the Divine Nature, in time assumed our *human Nature* for our salvation. Therefore JESUS CHRIST has both *Perfect Godhead* and *perfect Manhood*, being God and perfect Man.

"How are the Godhead and Manhood united in Christ ?"

"Without confusion, without change, and indivisibly they are united in one Person, that is in one Person of the Son of GOD. (From Chapter X, p. 27.)

"How is the holiness of the Church of Armenia proved ?"

"The holiness of the Church of Armenia is proved (1)

By her holy and orthodox Creed, as has been acknowledged by the Popes of Rome, and by the Greek Church at different times, and subsequently to these acknowledgments, no change whatever has been introduced into her doctrine ; (2) By her moral teachings and by her well-organized church regulations which are pure, and in accordance with the teaching of the Holy Scriptures ; (3) By the multitude of her saints and martyrs, who . . . have by the profuse shedding of their blood anointed the cross upon which the Holy and Orthodox Armenian Church is ever suffering martyrdom.” (From Chapter XXV, p. 104.)

* The following (from the same Chapter, p. 105) gives us an insight into the political and racial reasons which seem to be the chief difficulties in accepting the Council—

“What was the cause of the persecution made by the Greek Church against our Church ?

“The Greek Church, making pretext of the fact that Armenians do not recognize the Council of Chalcedon (which in A.D. 451 was held in the city of Chalcedon, now called Kadikeuy, for refuting the heresy of Eutyches), for a long time endeavoured to bring the Armenians into subjection to the Council. But Armenians, while repudiating the heresy of Eutyches, did not undertake to recognize the Council of Chalcedon, in which they had no part, and which had decreed the Greek Patriarch of Constantinople to be supreme over Eastern Churches. Had the Armenian Church recognized the Council of Chalcedon, her free Apostolical Patriarchal See would have been lost, and her independence would have been subjected to the authority of the Greek Church.”

To this last answer the following foot-note is appended—

“That the Armenian Church entirely repudiates Eutychianism is evident from the fact that in the Ordination Service according to the canons and rites of our Holy Church, the candidate for Priests’ Orders, the evening previous to the laying-on of hands by the Bishop, is required solemnly and publicly in the church to anathematize in the presence of the consecrating Bishop, and of the congregation, all the heresiarchs of the Christian Church, one by one, of whom one is Eutyches, and particular

mention is made of him together with all the heresiarchs of Christianity. (See our Church Book called *Great Mashotz*, containing rules, canons and rites of the Holy Armenian Church.)"

"The differences between the Armenian and the Greek Churches are well summarized in a note by the Mekhitarists to the famous address delivered by Nerses of Lambron in the twelfth century to the Council assembled at Romkla. The Greek Church demanded that the Armenian Church should : (1) Anathematize all those who assert that CHRIST has one nature ; (2) Confess JESUS CHRIST in two natures ; (3) Not address the *Trisagion* to the Second Person of the Trinity ; (4) Celebrate the Ecumenical feasts in conformity with the Greek Church ; (5) Prepare the Chrism or Holy Oil with oil alone ; (6) Celebrate the Holy Communion with leavened bread and with water in the wine ; (7) Receive the fourth, fifth, sixth and seventh Ecumenical Councils ; (8) Receive the nomination of the Armenian Patriarch from the Greek Emperor. . . . Apart from dogma and ritual, the traveller notices a conspicuous difference between the Greek and Armenian Church at the present day. You will not find eikons in Armenian houses, while no Russian house is without them. As regards the Church of Rome, the dogmatical breach is even wider than with the Greek Church."—Lynch, Vol. i, pp. 314, 315, note.

THE CONFESSION OF FAITH OF THE ARMENIAN CHURCH

THIS Confession is always placed at the beginning of the Common Prayer Book (*Jamakirk*). The following version is quoted from an unpublished pamphlet by the late Rev. S. C. Malan, in 1872, from the original Armenian—

"We confess and with our whole (most perfect) heart believe in the Father God (Who is) not created, not begotten, but without beginning, (Who) also is begetter of the Son, and Breather forth of the HOLY GHOST.

"We believe in the Word God, (Who is) not created, (but) begotten and (Who has His) beginning from the FATHER, before the Worlds. Who is neither posterior nor less ; but as the FATHER is FATHER, so is the Son also Son.

"We believe also in the HOLY GHOST (Who) is not created (and) not of time ; not begotten but breathed forth

from the FATHER, of the same essence with the FATHER, and of the same glory with the SON.

“We believe in the Holy Trinity, One Nature, One Godhead—not three Gods, but One GOD, One Will, One Kingdom, One Sovereignty, Maker of things visible and invisible.

“We believe in a Holy Church, a Remission of sins, a Communion of Saints.

“We believe (that) one of the three Persons, the Word GOD, begotten of the FATHER before the worlds, in time came down into the Mother of GOD, (Deipara) the Virgin Mary, took of her blood, and united it with His Godhead (Divinity), patiently carried nine months in the womb of that pure Virgin, and was made (or became) perfect Man in spirit, (or soul), and mind and body; one person, one figure (or appearance), and united in one nature.

“GOD was made (or became) Man, without change, without alteration, conception without seed, and generation without corruption.

“So that as there is no beginning to His Godhead (Divinity), so also there is no end to His Humanity, for JESUS CHRIST, yesterday and to-day, is the same and for ever.

“We believe (that) our LORD JESUS CHRIST having gone about in the Earth, after thirty years came to Baptism; (that) the FATHER bare witness: ‘This is my Beloved Son,’ and the HOLY GHOST like a dove came down, (that) He was tempted of Satan and overcame him; preached the salvation of men, laboured in the body, hungered and thirsted, after that, of His own free will, came into sufferings; was crucified, dead in the body, but alive in His Godhead (Divinity); His body was laid in the grave, united with His Godhead (Divinity); and in spirit He went down into hell, in His undivided Godhead (Divinity), preached to the spirits, spoiled hell, and set free the spirits. After three days He rose again from the dead, and appeared to the disciples. We believe that our LORD JESUS CHRIST went up into heaven in that same body, and sat at the right hand of GOD; and that He is to come in the same body, and in the glory of the FATHER, to judge the quick and dead; that is also the resurrection of all men.

“We believe also in the retribution for works (done in

the body) ; to the righteous, life everlasting ; and to sinners everlasting torments.”¹

POPE LEO XIII, AND BISHOP MELCHIZEDECK
MOURADIANTZ. 1888

IN 1867, Pope Pius IX, made an attempt by his bull *Reversurus* to abolish with one blow the most important of the privileges granted to the so-called United Armenians. The Uniat Patriarch (Hassoun) spared no pains to carry out the dictates of this bull. But the majority of the Roman Armenians, headed by the Mekhitarists of Venice resisted these efforts to rob them of their national freedom, and the result was a schism, among this already schismatical body, one party acknowledging Hassoun as their Patriarch, and willing to conform to the *Reversurus*, while the other, protesting against any curtailment of their national privileges, deposed Hassoun, and elected a new patriarch (Kupelian).

Hassoun, however, went to Rome and died there as Cardinal, and Kupelian, finding himself the party of the minority, at length submitted to Rome, but the schism continued, till in the commencement of 1888, through the efforts of Leo XIII, and their Patriarch Azarian, a reconciliation was brought about, for the most part in favour of the National Party.

¹ The Armenian Church possesses three Symbols of faith, *i.e.* the Nicene, the Apostles, and the Athanasian Creeds, the two last having been probably received from the Latin Church. There are also six other (personal) Confessions of Faith, *e.g.* the Confession of St. Nareg, *c. A.D. 951*; the three Confessions of the Catholicos St. Nerses V, *c. A.D. 1170*; the fifth Confession of faith is by St. Nerses of Lambron as delivered by him in the Council of Tarsus, *A.D. 1177*. These six Confessions of faith cast light upon the short Confession of faith which is of great antiquity as printed above : “Armenians, like all other Christians who believe in a Church, believe that Church to be *Holy*, and call it so, as they do in this their special *Confession of Faith*. But the term *Holy* before ‘Catholic Church’ is not found in the Nicene Creed as said in the Armenian Church.”—Malan.

It was on this occasion that the Pope addressed his Encyclical to his Armenian followers.

George, Catholicos (A.D. 1868), ably replied to the invitation of the Pope to attend the Council of the Latin Church at Rome, stating that "we consider our duty is, of our independent authority, to prescribe to you, our Venerable Brother, both to refuse this invitation to the Council, which has not a legitimate basis."¹

The Latin original of the Encyclical was translated into Armenian and Turkish, and after being read solemnly in the Armenian Roman Catholic Churches of Constantinople, it was distributed freely in thousands of copies among Uniats and Gregorians. Leo tries to show "from numerous historical evidences" that the Armenian Church was in fact established by Rome, and that, in ancient times, the Armenian Church was under the jurisdiction of the Roman See, and that the most celebrated of Armenian Bishops have acknowledged his supremacy.

Leo XIII tells us that "St. Gregory the Illuminator, went to Rome to give an account of his faith, and to present tokens of his obedience to the Supreme Pontiff, St. Sylvester. Moreover, it is well known that he (St. Gregory), was received by the Pope with great benevolence, and various special powers were conferred upon him!"

This fable of St. Gregory's visit to Rome is founded on a document not older than the seventeenth century, although it is found in some manuscripts of the *History of Agathangelos*, a writer of the fourth century. No great learning is required to detect the imposture. The language of Agathangelos is that of a time known as the "golden era" of Armenian literature. It would be strange that Agathangelos, or, what is worse, St. Gregory, should sign a document written in the vulgar jargon of the seventeenth century. The writer of the document, if he really lived in the fourth

¹ *Occasional Paper of the Eastern Church Association*, No. X, Rivingtons, 1869.

century, must have been a very learned man indeed, for he seems to have been acquainted with languages which came into existence many centuries after. He appears to have known Italian, French, Turkish and Persian, and constantly uses words and phrases taken from these languages.

In this document it is related that (after the conversion of Armenia by St. Gregory) "Tiridates, King of Armenia, hearing that his former friend, Constantine, had now become his brother in CHRIST, made a journey to Rome, accompanied by St. Gregory, to congratulate his friend, and to renew their old friendship on Christian principles.¹

"St. Gregory also took this opportunity to present himself before the Pope, to be consecrated Patriarch of all Armenia." Now Tiridates was converted c. A.D. 302, and the Edict of Milan was issued A.D. 313, so that Tiridates and St. Gregory could not possibly have gone to Rome before the latter date, for the object of their journey was the conversion of Constantine.

During the period, however, between 302 and 313, St. Gregory had preached, consecrated bishops, and had done everything that a patriarch could do. What, then, were these special powers which Pope Sylvester conferred upon him?

Leo XIII once more calls upon the Armenians to make haste and join the Holy Fold, and set a good example to other nations.

The immediate result of this publication was to rouse the just indignation of the Armenian community in Constantinople. Their Ecclesiastical Synod issued a circular of its own which was read in all the Armenian churches in Constantinople, and thus shat-

¹ The same story is related by the Rev. James Dr. Issaverdenz in his Uniat *History of the Armenian Church*, Vol. ii. Venice, 1875, p. 41. "That Tiridates received Christianity from the Bishop of Rome, is plainly a story with a purpose, and must therefore be viewed with suspicion."—Lynch, Vol. i, p. 295, note.

tered the Pope's very curious mixture of misrepresentations, flatteries, threats and promises.¹

In addition to this synodical action, Anglican church-folk became acquainted the same year (1888), with the answer of Bishop Melchizedek Mouradiantz to the Encyclical of Pope Leo XIII, which was published by the S.P.C.K., (price 2d.), and is reproduced below, with the kind permission of their Tract Committee.

THE ANSWER OF BISHOP MELCHIZEDECK MOURADIANTZ TO THE ENCYCLICAL OF POPE LEO XIII²

TO OUR NOBLE AND GRACIOUS BROTHER POPE LEO XIII

GRACIOUS BROTHER IN JESUS CHRIST,

We have read your Encyclical addressed through Lord Stepanos-Bedros X, Patriarch of Cilicia, to that portion of the Clergy and Laity of the Armenian nation who are under his pastorate and subject to your spiritual jurisdiction.

By the said Encyclical, you, amongst other things, also admonish and advise them to invite the sons of the Holy Apostolic Church of Armenia in your *name* and in your *words* to "examine and elect to affirm that union from which their ancestors have departed." For this end you likewise declare that you are "ready to meet and embrace with open arms those who should return," that the Armenians are already "inclined to receive the truth on perceiving it, and intend to unite when they shall have apprehended their departure from it," and this you say "is established by a great many historical proofs."

You also enumerate in your Encyclical these so-called numerous proofs, which, to quote your words, are "St. Gregory the Illuminator's journey to Rome, his presentation of the articles of his belief to Silvester the Supreme Pontiff, and his doing homage to him. The Synods which were convoked at Sis in 1307, and at Adana in 1313. The

¹ *The Church Times*, Sept. 28, 1888, p. 836.

² Translated from the original in Armenian by Garabet Hagopian of London.

offering of their respects to Eugenius IV the Pontiff, as to the Vicar of CHRIST, by the representatives of Constantine V, the then Catholicos, at the Florentine Council, and the communication to them of the Synodal Orders, and their acceptance of the same with submission and willingness. The letter written by Azaria, Catholicos of Cilicia, dated 10th April, 1585." In short, even "from letters and pilgrimages" you infer that "as Gregory the Illuminator did to Silvester," so also "many Armenian Patriarchs have shown obedience" to the Patriarch of Rome, and the Patriarchs of Rome have in return "never abstained from giving the evident proofs of their paternal love towards the Armenians, have provided for them places of refuge, have meditated means for their education," etc., etc.

This is, Gracious Brother, the summary of your Encyclical, and should we summarize it further we shall find that you openly invite the sons of the Church of the Armenians "to unite with the Church of Rome," and by this union "to obey the Pontiff of Rome."

What is the motive of your invitation "to acknowledge the truth and to accept it?" What is that truth? The *supremacy* of the Pontiffs of Rome, and *humble obedience* to that supremacy. Yet the Armenians must naturally in the first place weigh what it is that they shall have to abandon, and what it is that they shall have to accept. Is it worth while that they should abandon the one and receive the other?

This investigation could simplify everything, and we hope that you will also acknowledge the importance of the inquiry.

Gracious Brother, in order that the Armenians may accept the invitation contained in your Encyclical, they will have to abandon the Christian foundation of their Church and her Apostolic Institution; they will have to abandon their spiritual independence and freedom; they will have to abandon the popular spirit of their Church, which is the type of the Christianity of the early ages; they will have to abandon their most holy confession that "**ONE IS THE FOUNDATION AND HEAD OF THE CHURCH, EVEN JESUS CHRIST.**" They will have to deny the writings of their Patriarchs and doctors, who have taught and indoctrinated them so; they will have to deny their Champions and

Martyrs, who suffered and were martyred for their refusal to renounce the only life-giving Head of the Church. They will have to anathematize their noble and self-sacrificing Pastors, who, in order to keep their Church free and independent, have as its valiant champions resisted the oppositions and seductions of the Greek and Roman Churches. In one word, they will have to deny a Church which has existed now for 1854 years, which in the East has in the bitterest times preserved Christianity, preserved the Armenian name and language, Armenian memories and memorials, and throughout all persecutions and terrors has been their local refuge, the home of their consolation, the Sanctuary of their Faith, Hope, and Love—both of their temporal and their spiritual love.

The Armenians will have to abandon all this and more ; and what are they to receive ? The unity of the Roman Church, or what is the same thing, the supremacy of the Roman Pontiff.

Now let us examine this supremacy, Gracious Brother, and let us see whether there is in the Gospels any mention of such supremacy, whether there is any expression by which it will be possible to infer, as you do in your Encyclical, that “to the Church of Rome is given by Divine promise, to establish her tents and to stretch her cords to all parts of the world.”

We have often read, Noble Brother, and know that you base this doctrine of supremacy upon the appellation by which JESUS called Simon Rock or Petros, and after this the thrice-repeated questions and commands, when, having ascertained the firmness of Peter's love, He commanded him to feed His flock. This naming and command can never have the meaning of an autocratic pastorate or headship of the Apostles, and we believe with all our heart that Peter himself did not even dream of such supremacy—much less that he received and performed such an office. Because it was the same Simon who in the same Gospel was called both Petros and Satan by his Teacher. It was the selfsame Simon Peter who felt exceeding sorrow at the thrice-repeated question of CHRIST, for he deeply felt that the memory of his three mournful denials was being repeated, and with his thrice-repeated promise of love alone he was to commence to be the equal of the other

disciples in the Apostolic calling, and not that he would be ordained prince or head of the Apostles.

As regards the office of the Apostles, the whole of the New Testament is permeated with the spirit of equality. The commandment of JESUS is universal, it applies equally to the Apostles and to their disciples and successors from age to age. "Go ye therefore," said JESUS, "and make disciples of all nations, baptizing them in the name of the FATHER, and of the Son, and of the HOLY GHOST. Teach them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." JESUS is always with those who believe in Him, and there is no necessity whatever that He should set up in His place a Vicar or Deputy. JESUS is never absent from His flock. He is the eternal EMMANUEL, which is God with us.

Indeed, not Peter alone, but all the Apostles, Prophets, and even Illuminators, Pastors, Overseers, Bishops and Priests, in the degree of their spiritual stewardship, are called the *corner-stone* of the edifice of the Church and the Head of the flock, but never an immovable corner-stone of foundation upon which the edifice of the Church is raised, and never the Head of the entire body of the Church, because that SINGLE CORNER-STONE, that *Single Head*, is our LORD JESUS CHRIST Himself. He is the Foundation. He is the Rock Who keeps and preserves the whole edifice, and the members of the Church are the materials of this edifice. Because Peter himself exclaims, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by JESUS CHRIST. Ye are a chosen generation," etc.—1 Pet. ii. 5-9. He is the head with Whom the members are united with a strong tie, and are full of life. "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. iv. 16.

Let us go more into details, Gracious Brother, in order that we may not leave room for doubts.

Since the Church is the assembly of believers in all times and in all lands, commencing from Adam unto the end of the world, it is impossible that a mortal, and one born in

after times, should be the rock or head of the eternal. Because you doubtless know that all the Patriarchs and Prophets who had put the hope of their salvation on the Messiah are members of the Church, just as we Christians are through the Gospel.

Since the Church is the Kingdom of GOD, a moral Kingdom, a Kingdom of Grace, hence CHRIST alone is King, Dispenser, and Head.

Since the Church is not only the assembly of the saved, but also the body of those who have the hope of inheriting salvation, CHRIST is the only Head and Leader of salvation.

Since the Church is a spiritual soldiership, a spiritual armour against the wickedness and darkness of the world, against all error and falsehood, therefore CHRIST alone is the only Chief Commander in this spiritual warfare, and not a mortal. This Commander's presence gives courage to all believers. "Be ye of good cheer, for I have overcome the world."—John xvi. 33.

And since this is so, Gracious Brother, what then is your invitation and whom do you invite? Is it from CHRIST to CHRIST, or from CHRIST to Peter? If you are inviting us to CHRIST, the children of the Church of Armenia already acknowledge and believe that JESUS IS THE CHRIST, THE SON OF THE LIVING GOD: He is the Rock of the foundation of the Church and life-giving Head. He is the Anointed of God, as also the King of all mankind, the Supreme Prophet and the eternal High Priest who sacrificed Himself for the salvation of all men. He manifested Himself to mankind, mingled His own history with the history of men, bore in Himself the fulness of the Godhead and the fulness of sinless humanity. He became a living bond between GOD and man, the Mediator between the Creator and His creature. The Armenians believe that without this true confession there is no Christianity, there is no Christian Church, neither in Rome nor in any other part of the world, but only dust mixed with tears. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts iv. 12.

Is not this, Gracious Brother, the CHRIST whom you confess, and why then do you invite people from CHRIST to CHRIST? What is the use of such invitations except the spreading of doubt and hesitation among the faithful, the

raising of strife and contention among Christian brethren, and the giving of opportunities for the daily increase of scepticism, which if we mistake not, and you will pardon us the mention of it, arose from the day when for the motto of the Society of Christians "without CHRIST no Salvation," "no salvation out of the Roman Church," was preached?

But perhaps you invite people from CHRIST to Peter or from Bartholomew to Peter? If you are inviting from CHRIST to Peter, it is manifest that you invite from the LORD to His servant, from the Teacher to His disciple, from the SAVIOUR to the saved, from the service of God to the service of man. If you invite people from Bartholomew to Peter, it is evident that you are inviting from like to like, from the disciple to his fellow disciple, from the Apostle to the Apostle, both of whom were taught by the same teaching, received the same HOLY SPIRIT, received the same apostolic command, and were encouraged with the promise of the same reward. But as regards the question of primacy or supremacy, it was from the very first uprooted by decision of their heavenly Teacher and Lawgiver. "And whosoever will be chief among you, let him be your servant."—Matt. xx. 27.

Therefore why should the Armenians go from the LORD to the servant, or from the Apostle to the Apostle, and become deniers of God and worshippers of men? For we have shown that Peter is not CHRIST, but what Peter is, the same is also Thaddæus.

But, Gracious Brother, you are not the first author of that invitation, nor the only one. That invitation has been repeated for centuries past, and unhappily repeated since the unhappy day when the Eastern and Western, that is the Greek and Roman Churches, seceded from each other. The Church of Armenia has remained in its primitive state, and has not wished to adhere either to this or that division, in order that she may not lose her independence and become a handmaid, but remain a free Bride to her heavenly liberty-giving Bridegroom. There is no doubt that on this matter she has not only received invitations and allurements, but has also undergone indignities, persecution and threats—with this difference, that now it is not so much the Greek Church as it is Russian policy which presses upon the conscience and freedom of the Armenian Church.

The Vatican apprehends the spiritual Patriarchate of the

Church as a temporal autocracy. You are *inviting* us, but Russia has entered the sanctum of the Armenian Catholicosate. You only invite, but Russia decides, saying, *This is my will.* Although the methods are different, the aim of both is the same, viz. to take away the independence of the Church of Armenia, not to say her very existence.

Alas, was it not possible, Noble Brother, for you to renounce your invitation to accept your supremacy, and for Russia to sacrifice her autocratic will in religious matters, and that both of you together for the love of the heaven-sent Founder and Head of the Christian Church should leave the Church of Armenia free and intact in her primitive condition, as a priceless antiquity, as the type of the Church of the early Christians? Could you not leave her time and leisure to occupy herself with her interior life, to provide spiritually for her children, and to keep her life spotless? It was even your duty to admonish and advise those who have seceded from the Church of Armenia to return again to the bosom of their much-afflicted mother, who with an infinite longing love awaits the return of her children with outstretched arms.

Believe me, Gracious Brother, whether in ancient or in modern times, if any Armenian has left his Church and gone over to a different one, he has either not known his Church fully or has been deceived by worldly considerations, or has been forced to it, or religion and proselytism have been of no importance to him. Consequently such an one has dissented and never united: he has separated himself from his brothers in race and blood, separated himself from the name, glory, boast, sorrow and joy of his Apostolic Church. But we do not know to what he has united himself by seceding, because CHRIST is not divided; but this we know, that such an one has changed his name and form and become estranged from his mother. Behold this is the *entirety of the orthodoxy* embraced by him.

We do not think it necessary to refer to the supposed *historical proofs* brought forward in your Encyclical. These have been often confuted, and have no importance whatever so long as the Holy Church of Armenia, in accordance with her Christian and Apostolic rights, does not accept the undertaking or work of any individual, were it of the Catholicos himself, which does not bear the seal of the con-

sent of the entire nation, and this is alien to its confession of ages past. But we shall ever regard that hand wicked which has dared with mythical treaty to attribute to Silvester the function of a Nebuchadnezzar, and to Gregory the Illuminator that of a worshipper of a human being.

Let us leave all this, Gracious Brother; do you not yourself confess that before the Council of Chalcedon, there was neither question of Chief Apostleship nor of supremacy? Do you not know that all the Pastors and Doctors of the Church were imbued with the infinite depth of the Divine Love, and beyond the Cross saw no other eminence? They saw neither Thrones nor Seats, neither Primacies nor Headships. Take the Apostles, take the Disciples, take the Illuminators, take the Chrysostoms and Augustines, what is their boast? The Cross, before which they humble themselves prostrate. What is their sign? LOVE, which for all Christians is the centre of union.

Now, Noble Brother, the name of the GOD we worship is LOVE, the true name of our blessedness GRACE, and the name of our sorrows TEMPTATION. Like every other true Christian, Peter is neither the Head of the Church nor the Head of the Apostles, but a son of Grace. But you doubtless know that TEMPTATION often comes when we forget that we are the sons of Grace, when we forget that our calling is to worship and not to be worshipped, when we forget that we are liable to error, and we forget that we are the ministers for the promotion of love, and not of division and sovereignty.

Let us therefore cast away wrong interpretations, Gracious Brother, let us adhere to the Gospel and entreat, saying, "O LORD, fire every living heart with love, and every true mind with wisdom, that all may acknowledge Thy Name, which is LOVE. Let not men seek Thy Name in the laws of their own thoughts only, but in the speech of Thy saving Cross, wherein are to be found hidden all the treasures of wisdom and knowledge. Let Thy admirable and comforting Name, with which Thou didst name Thyself in the humble manger at Bethlehem, in the Garden of Gethsemane, and on the hillock of Golgotha, be for ever sealed on our consciences and hearts. We entreat and supplicate Thee to give us strength, so that we enthrone Thy love upon the earth and make it eternal in heaven."

Behold, Happy Brother, our reply to the Encyclical, in which, as you will observe, our sole object has been to pourtray the truth in its own colours, in order that it may be most clearly seen that the Holy Apostolic Church of Armenia is neither in error nor has strayed from the truth, nor in need of invitations to return to the truth.

Only, please excuse us if in our answers we have not used high-sounding adjectives and titles, because we have taken care lest in future times, even from honourable appellations we may be found to have given, arguments for acknowledging your supremacy should be deduced—as the correspondence of some has already been subjected to such inferences—more especially, as we have no doubt you yourself by your wise demeanour, have obtained even the respect of Emperors, Kings and Princes; but you will of course appreciate the simple Christian modes of address of the early ages.

We salute you in the LORD, Happy Brother, and rely upon our fraternal love, in which we remain a servant of JESUS CHRIST, and by His will a minister of the Holy Apostolic Church of Armenia.

BISHOP MELCHIZEDECK MOURADIANTZ.

23rd August, 1888,
at KIZIL TOPRAG,
CONSTANTINOPLE.

THE HOLY ORDERS

IN the *Instruction in the Christian Faith, according to the Orthodox Armenian Church of St. Gregory the Illuminator*, published as an "Occasional Paper of the Eastern Church Association," No. VIII, Rivingtons, 1869, the following questions and answers occur—

Q. How many degrees of Orders are there?

A. Seven: (1) Doorkeeping. (2) Lecturing, or Reading. (3) Exorcism. (4) Acolytism. (5) Sub-Deaconship. (6) Deaconship. (7) Priesthood.

Q. Are not the office of Bishop and that of Catholicos also orders?

A. According to some, the office of "Bishop" is

reckoned the eighth degree of Orders, far above the seventh, and embracing all the rest; but the office and rank of "Catholicos" differs from that of Bishop, only by greater superiority of office, and by a wider sphere of power and authority, whence a Catholicos is also called Archbishop.

Holy Orders (Four Minor and Three Major Orders) are conferred with great solemnity, and the day chosen for the ceremony is usually Sunday.

Before the conferring of any Order, the Bishop examines the candidates, whether they possess all the conditions required, which are ten, viz.—

(1) Necessary knowledge. (2) Catholic and Orthodox Faith. (3) Good conduct and virtuous life. (4) Competent age, which according to the *Canons* is thirty years. (5) Legitimate birth. (6) Favourable testimony of Preceptors. (7) An intimate persuasion of the sublimity of the Christian Priesthood. (8) Assurance that the aspirant is not moved, in his wish for the sacred Orders, by any dishonest interest, either for vanity of command, or for any human object. (9) A true disposition to be subject to all rigour, watchings, fastings and other penalties proper to a life of mortification. (10) Constancy to persevere in that regulated, sober and exemplary system of life, which is necessary to such persons as wish to be a light to the world, salt to the earth, a guide to the people, and a stone of the sanctuary.

All these being examined, the day previous to the Ordination, the Bishop, vested, accompanied by the Clergy, goes to the door of the church, where the candidates kneel. The Bishop inquires to which of the different Orders they aspire. The senior priest answers on their behalf. The Bishop, admonishing them and explaining the gravity of their aspiration, asks the congregation if they know anything which may make them unfit for such a holy Ministry.

On the following day, usually a Sunday, the Divine Liturgy commences the Service. Then according to

the Order to be conferred, the candidates advance beginning with the Minor Orders.

PSALMIST AND CLEANER.

The candidate kneels before the Bishop in his throne. After an exhortation from the Deacon, and two prayers offered by the Bishop, the latter cuts the hair from the head of the candidate in the shape of a cross, and presenting him with a psalter, says : "Take heed and endeavour with all your heart that that which you sing with your mouth you believe in your heart, and that which you believe in your heart you practise in your works ; and with the cutting off of your hair may you be cut off from all the desires of the world, in the name of the FATHER and of the SON and of the HOLY GHOST. Amen."

Likewise he presents him with a broom, and says : "Be ye henceforth authorized to sweep the House of the LORD, and to cleanse His Temple, and may the LORD cleanse you from your besetting sins ; in the name of the FATHER, and of the SON, of the HOLY GHOST. Amen."

The Choir then sing an appropriate hymn ; meanwhile the Cleaner is clothed by the Bishop in a Clerk's habit.

By this ceremony, which is the first step to the Minor Orders, the Cleaner is introduced to the Church Service.

FIRST ORDER—*The Doorkeeper.*

The Bishop, proceeding to the Ordination of the Doorkeeper, after the usual exhortation by the Deacon, recites a prayer, then placing the Key of the Church in the Aspirant's hands, says : "Let the remembrance that you have to answer to GOD for this office, and for everything that is locked up by these keys which I now give to you, pervade and influence all your actions. Be watchful, and always pray when you open or close the doors of the

Church." Then turning to the Deacon, he says : "Instruct him in the duties he has to perform in the House of GOD."

The Deacon conducts the Doorkeeper to the principal door of the church, and makes him put the key into the lock, while the Choir sing a hymn.

SECOND ORDER—*The Reader.*

The Bishop, after praying, presents the candidate with the Book of the Epistles, saying : "Take this Book, and be a preacher of GOD'S Word, instructing thyself in it, and if thou fulfillest thy duties with a pure mind and heart, thou shalt have thy portion among the Saints, and those who loved GOD. Brother, thou hast become a Reader in the House of the LORD. This dignity implies duties which thou art bound to fulfil ; may GOD, who is liberal, grant thee His Mercy, through our LORD JESUS CHRIST, His SON, and through the power of the Holy SPIRIT, now and ever. Amen."

THIRD ORDER—*The Exorcist.*

After the prayer, the Bishop presents him with the Book of the Ritual, in which is transcribed the exorcisms used at Holy Baptism, and says : "Take this, and treasure the words written there in your mind. I now give you authority to place your hands upon the possessed, and cause these about to be baptized to renounce the evil one, so that they may thankfully offer praise to the FATHER, to the SON, and to the HOLY GHOST, both now and ever. Amen."

FOURTH ORDER—*The Acolyte.*

After the exhortation of the Deacon, and two prayers recited by the Bishop, the latter presents the candidate with a candle and candlestick, and says : "Take this candle and candlestick, and with it receive authority to light the candles and lights and lamps of the Holy Church." He then delivers into his hands an empty flagon, and says : "Take this flagon in

order to pour the wine into the Chalice for the Blood of CHRIST, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen."

A hymn is sung by the Choir, and an exhortation is made by the Deacon, a short prayer is offered by the Bishop, then the Divine Liturgy continues to the end. The newly-ordained communicates, and remains seven days in the church to perform the duties of his Order.

The Ritual contains the following rubric :—

Clerks in Minor Orders are alone permitted to marry.

MARRIAGE OF THE CLERGY

If any unmarried man is promoted to the higher Holy Orders he is bound to celibacy.

If a secular priest lose his wife, he cannot take another.

Only an unmarried man can become a monk.

No married priest can become a Bishop, unless his wife dies. In the Armenian Church, therefore, all the high Ecclesiastical posts are bestowed upon the *regular* clergy, or upon such among the *secular* clergy who are widowers.

The earliest rule in the Undivided Church, of which there is any trace, was that married men might be ordained, and continue after ordination to live with their wives, but that priests might not marry after ordination, and this was referred to at the Council of Nicaea, A.D. 325, as the ancient tradition of the Church.

The present rule is that Holy Matrimony is obligatory only on *parish priests*.

FIFTH ORDER—*Sub-Diaconate.*

The Order of Sub-Deacon is a superior Order. The Bishop, having begun the Divine Liturgy, sits upon his throne, and the Deacon presents the Candidate, imploring his ordination. The Bishop makes the sign of the Cross upon him, and the choir having recited Psalm cxxii, lections are read from

Isaiah, the Epistle to the Hebrews, and from St. Mark. Then the Deacon repeats some exhortations, and the Bishop, having placed his hands upon the head of the Candidate, robes him according to his rank, and placing the maniple on his left arm, says: "Accept the maniple for the preservation of thy soul, that thou mayest serve with pure hands in the House of our LORD JESUS CHRIST." He then gives him an empty chalice with the paten, and says: "Take this holy chalice, and be authorized to carry it to the holy Altar of the LORD, for the great and precious mystery of CHRIST our GOD, to Whom belong glory, power and honour, now and evermore."

A hymn is sung by the choir, some exhortations are made by the Deacon, and after the LORD's Prayer, the Divine Liturgy proceeds to the end.

The newly-ordained Sub-Deacon communicates, and remains fifteen days in the church to learn his duties.

SIXTH ORDER—*The Diaconate.*

The Order of the Diaconate is conferred with additional solemnity. Several hymns and psalms are sung, with many exhortations from the Prophets, Epistles, Gospels and Prayers.

After the beginning of the Divine Liturgy, the Bishop seating himself on his Throne, the Deacon presents the Candidate and says: "Holy father, our Mother Church presents unto you the sub-deacon N—— and She requires of you to confer on him the Order of Deacon." The Bishop then asks: "Do you know if he is worthy, who he is, what his character and conduct, whether he is born in lawful matrimony, and if his life is one of purity and wisdom?" To this demand the Deacon replies: "As far as our human fragility allows us to judge, we know and bear witness that he has led a life of wisdom and purity, and that he is worthy to wear the yoke of this Order."

The Candidate then approaches the Altar, and kneels before the Bishop, who after some exhortations by the Deacon, places his right hand upon the Sub-Deacon's head, and prays. The choir then recite the 119th psalm, and the Bishop again, placing his right hand upon the Candidate's head, recites another prayer, when the assistant Deacons make the new Deacon turn and kneel westwards before the people, holding up his hands in a supplicating form, while standing behind him they repeat three times—

"The Divine and Heavenly Gift that ever fulfils the holy necessities of the Apostolic Church, now calls N—— from the Sub-Diaconate to the Diaconate, for the service of the Holy Church, according to his own and to all this people's testimony."

And the people say three times : "He is worthy."

The people having borne testimony, the new Deacon turns again towards the Bishop, and kneels before him. An attendant priest, behind, places his hands upon his shoulders, when the Bishop, placing his right hand upon his head, repeats the following formula of Ordination : "The Divine and Heavenly Gift that ever fulfils the holy necessities of the Apostolic Church, now calls N—— from the Sub-Diaconate to the Diaconate for the service of the Holy Church, according to his own and to all this people's testimony.

"I place my hands upon him ; let every one pray that he may worthily and holily perform the duties of the Diaconate before this Holy Altar of God."

The Bishop then implores GOD to grant that the new Deacon may be steadfast in his vocation, and through the HOLY SPIRIT may worthily perform the duties of his Order. Lections from the Psalter, Prophecies, Epistles and Gospels follow, and the Divine Liturgy continues. The Nicene Creed having been repeated, and the Sacred Gifts carried to the Altar, the Bishop again seats himself on his Throne, and places a fourth time his right hand upon the

head of the new Deacon, repeating prayers ; then he places the long stole, put on obliquely, making it pass from the left shoulder under the right arm, saying an appropriate prayer.¹

Immediately after he delivers to him the Book of the Holy Gospels, saying : " With this I give thee authority to read the Holy Gospel in the Church of GOD, in the hearing of the living, and for the commemoration of the dead, in the name of our LORD, Amen."

The new Deacon then censes the Altar three times, saying : " Let us again make our supplications unto the LORD for peace ; receive, O LORD, save, and have mercy upon us.

" Lord Bishop give the Blessing."

And each time, the Bishop replies : " Blessing and glory be to the FATHER and to the SON, and to the HOLY GHOST, now and ever, Amen. Peace be with all."

The LORD'S Prayer is repeated by the Bishop, and the Ordination being completed, the new Deacon takes his rank among the assistant deacons (generally six in number), the Bishop resumes the Liturgy, at the end of which the new Deacon communicates, remaining twenty days in the church, and performing his duties.

SEVENTH ORDER—*The Priesthood.*

In the *Instruction in the Christian Faith, according to the Orthodox Armenian Church of St. Gregory the Illuminator*, the following questions and answers occur—

Q. How does the Bishop confer Orders, or the several degrees of Orders ?

A. By praying and laying his hands on the candidate for Orders, and also anointing, if the candidate is to receive the Order of Priest or of Bishop.

Q. On whom is it meet to confer Holy Orders ?

¹ The deacon's stole is called *ossorah*.

A. On those alone who have sufficient learning, and are able to teach others also ; and who have a good report of the congregation for their good works and pure conversation.

A candidate for Priest's Orders must pray and fast forty days before his ordination in a church appointed by the Bishop.

The evening previous to the day arranged for Ordination, the Bishop, arrayed in his episcopal robes, and followed by his Clergy, seats himself upon his Throne. Some of the chief priests enter the church, bringing with them the candidate, and kneeling down three times, and at different distances from the Bishop, receive permission to speak. One of them presenting the candidate begs him in the name of the Church and of all the Clergy to confer upon him the Order of Priesthood.

The Bishop examines minutely, inquiring about the legitimacy of birth, his behaviour, knowledge, purity of life, and all particulars necessary to the pure ministry of so holy an Order.

A parish priest must be married. Only if he is a widower, or unmarried, he is capable to receive higher Orders. A priest is not ordained, as the general rule, before the age of twenty-five years. All priests are required daily to recite the Offices, which are nine in number. Custom, however, allows them to be said in two parts, six at daybreak, and the rest at sunset.

The ordinary Clergy are elected by the laity—a custom to which the people jealously cling.

The priest having produced testimony in his favour, the Bishop requires him to repeat his *Confession of Faith*.¹

¹ “ In connection with the ordination of candidates for the Priesthood, it is interesting to notice in view of the suspicion of Monophysitism, under which the Armenian Church has been supposed to labour, that all candidates, prior to ordination, are required to abjure Eutyches and all his works.”—*Report of a visit to the Armenian Church in the Patriarchate of Sis in Cilicia, January 16 to April 19, 1892*, to the Right Reverend Bishop of Salisbury, by the Rev. Charles H. Robinson.

The Bishop having signified his approval, and implored the HOLY GHOST to diffuse his gifts upon the candidate, blesses him, and retires.

CEREMONY OF THE ORDINATION

The day after, usually a Sunday, the Bishop vested, preceded by his Clergy, with hymns and psalms, advances to the Altar, and begins the Divine Liturgy. He censes the Altar and the congregation, repeats the prayers for the day, and then takes his seat on the Throne.

Two of the senior priests take the candidate, and present him to the Bishop, to whom he kneels, kissing his feet. One of the priests says : "Holy Father, our Mother the Church presents this deacon N—— and She requires of you to confer on him the Order of the Priesthood." After the Bishop is satisfied with the answers to his questions, he makes the sign of the cross upon him and says : "Through the grace of GOD, the FATHER, and the SON and the HOLY GHOST, I call this deacon N—— to the Priesthood. Therefore let us make our supplications unto the Merciful GOD, that He may illuminate him with the gifts of His sanctity, through our LORD JESUS CHRIST, to Whom belong glory, power and honour, now and evermore. Amen."

The service now follows that appointed for the Ordination of a deacon (see pages 82-84), with the necessary alterations.

The Bishop having been requested by the deacon to give the Blessing, he places his right hand upon the candidate's head, repeats a prayer, and placing the *ourar* or stole round his neck, says : "Take the yoke of our LORD JESUS CHRIST, for His yoke is easy, and His burden is light."¹

¹ This Armenian and Orthodox Greek stole, instead of being thrown round the neck and hanging down on each side, the head is put through a hole in the upper extremity, and it simply hangs down in front. It is embroidered with crosses.

Psalm cxxxii is then repeated by the choir, several lections taken from the Prophets, Epistles and Gospels are read, the Nicene Creed is repeated, the Divine Liturgy continues, and the offerings are brought to the Altar, when the Bishop returns again to his Throne, places his right hand upon the head of the new priest, and repeats two long prayers, beseeching GOD to pour down upon him the sevenfold gifts of the HOLY GHOST, that he may perform holily the duties of his Order, preach the right doctrine, live spotless, and through his virtuous life may honour the Church and the holy Order of Priesthood.

The deacons bring the vestments and ornaments, and the Bishop blessing them, recites a prayer, imploring GOD to fill them with such blessings as filled the robe and diadem of Aaron, the tunic of Joseph, the mouth of Elijah, and the seamless coat of our LORD.

The Bishop now begins to robe the newly-ordained priest, putting on each of his arms the *pasbans*, or sleeves. Then placing round his neck the *ourar*, or Eastern stole, he says : "Receive authority from the HOLY GHOST, for thou art able to bear the yoke of our LORD JESUS CHRIST." Then placing on his head the *sagavard*, or sacerdotal crown, says : "Take thou the helmet of salvation from the hand of our LORD JESUS CHRIST."

After this he places behind the neck the *varkass*¹ (a large collar of precious stuff to which is attached the amice), and says : "Take thou the breastplate of righteousness from our LORD JESUS CHRIST."

Then he puts round his body the *shoochar*, or cope, and says : "Our LORD JESUS CHRIST clothes thee with the garment of salvation, and with the newly-made vesture of gladness, in conformity with a new and spiritual life."

He then girds him with the girdle, *kodi* (worn over the stole), and placing his two hands upon his head,

¹ The *varkass* is peculiar to the Armenian Church.

says : "Take thou authority from the HOLY GHOST to loose and bind men as our LORD gave authority to the Holy Apostles, saying, Whosoever sins ye shall retain on earth, are retained in heaven, and whose sins ye shall forgive on earth, shall be forgiven in heaven. In the Name of the FATHER and of the SON and of the HOLY GHOST. Amen."

Immediately after, he anoints with the holy Chrism the inside of both hands, which he holds joined together, palms uppermost. The Bishop takes some of the holy Chrism, and beginning from the thumb of the right hand, to the tip of the fore-finger on the left hand, and from the thumb of the left hand to the tip of the fore-finger on the right hand, makes the form of a cross, and says : " May the unction of the gifts of the HOLY GHOST sanctify thy soul and body, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen."

Likewise he anoints him on the forehead, and says : " May the seal of this unction strengthen thee to fight against the enemy. Amen."

The Bishop then adds a prayer, and while the choir sing a devout hymn, the Bishop having washed his hands, takes a chalice and paten with unconsecrated oblations, and delivers them into the hands of the newly-made priest, saying : " Receive these, because thou hast received power through the grace of God to consecrate and to complete the Holy sacrifice in the Name of our LORD JESUS CHRIST, for the living and for the dead."

Having said this, he censes him thrice with the censer, and commands him to give the benediction. Accordingly, bowing before the Altar and the Bishop, he blesses the people in the Name of the FATHER, and of the SON, and of the HOLY GHOST, adding " Peace be with you all."

At the reception of the consecrated elements the newly-ordained takes with his own hands both kinds, and communicates. The Clergy salute the newly-

ordained priest with the kiss of peace, after which the congregation respectfully advance and kiss his hands. He remains forty days in the precincts of the church, to learn his duties.¹

Canon xxxiii of the Council of Trullo (otherwise called the Quinisext Council, A.D. 692, convoked by the Emperor Justinian II, almost exclusively a Greek Council) decrees "That in the region of Armenia only those are appointed to the Clerical Orders who are of priestly descent (following in this Jewish customs); and some of those who are even untonsured are appointed to succeed cantors and readers of the Divine Law. We decree that henceforth it shall not be lawful for those who wish to bring any one into the Clergy, to pay regard to the descent of him who is to be ordained."

Canon lvi, referring likewise to the regions of Armenia, prohibits certain people from eating eggs and cheese on the Sabbaths and LORD's Days of the Holy Lent. Canon xcix also enjoins the restriction of another most improbable, so called, Armenian custom in the Sanctuary.

CONSECRATION OF BISHOPS

Q. Are not the office of "Bishop" and that of "Catholicos" also Orders?

A. According to some, the office of "Bishop" is reckoned the eighth degree of Orders, far above the seventh, and embracing all the rest; but the office and rank of "Catholicos" differs from that of "Bishop" only by greater superiority of office, and by a wider sphere of power and authority. Hence a Catholicos is also called Archbishop.²

The greatest possible care is taken as to the certificates of merit, the proper age (about fifty years), and of the firm, pure, and Orthodox Faith of the Bishop-

¹ Ten illustrations of Armenian vestments appear in the *Sacred Rites and Ceremonies of the Armenian Church*, Venice, 1876, pp. 413-417.

² *Instruction in the Christian Faith, according to the Orthodox Armenian Church.*

Elect before the consecration at Etchmiadzin by the Catholicos. There are some Bishops whose age is under forty years. Occasionally there have been instances of an Ecclesiastic being made Deacon, Priest, Bishop and Catholicos on the same day. A Bishop must be unmarried, or a widower, and is supposed to be married to his diocese.

All the inferior and superior Orders of Clergy take part in the service. Several questions and answers pass between the Catholicos and Bishop-Elect. After the Introit, and the usual prayers, two Bishops take the Bishop-Elect by the hands, conduct him to the Altar, and make him kneel down. The Catholicos meanwhile places the open book of the Holy Gospels —held by one of the Bishops—on his shoulders, putting his right hand upon his head.

Psalm lxxxix having been recited, the proto-deacon repeats some exhortations relative to the consecration, and then the other Bishop reads aloud the certificate of the canonical election, examination and confirmation of the Bishop-Elect, when the Catholicos says: "The Divine grace which always cures the sick, and provides for all necessities, now calls this pious priest N—— to the episcopate of N——, the city protected by GOD; pray ye all that the grace of the HOLY GHOST may descend upon him." He then makes the sign of the cross thrice upon him, and in a low voice invokes the HOLY GHOST to descend upon him, and to fill him with grace, in order that he may worthily bear the yoke of the Gospel, and sanctify the people entrusted to him.

The assistant Bishops with special prayers exhort the people to pray, first for the Catholicos, that GOD may strengthen him in the exercise of his ministry; then for the Bishop-Elect, that he may receive the fulness of the gifts of the HOLY GHOST; then for the vacant See, that it may be worthy to receive a holy pastor; and then for themselves, for the people, and for any person afflicted or distressed.

Meanwhile the Catholicos again places his hands upon the Elect, imploring the All Merciful GOD on his behalf. The Clergy then say aloud : " The Divine and Heavenly grace, which ever provides for the holy necessities of the Apostolic Church, now calls N—— from the Priesthood to the Episcopate, for the service of the Holy Church ; according to his own testimony, and to that of this Congregation."

The people reply three times : " He is worthy." The Catholicos then says : " The Divine and Heavenly gift that ever provides for the holy necessities of the Apostolic Church, now calls N—— from the Priesthood to the Episcopate, for the service of the Holy Church ; according to his own testimony, and that of the people. I lay my hands upon him ; pray ye all that he may be worthy to perform holily his Episcopal office in GOD'S Sanctuary."

Here he addresses a long prayer to the SAVIOUR on behalf of the new Bishop. The choir then repeat Psalm cxxxii ; three lections and a Gospel are read, and one of the Bishops reads a long exhortation.

The Catholicos anoints the head of the new Bishop with the Holy Chrism, in the form of a cross, saying : " May thy head be anointed and blessed through the holy unction, that thou mayest be worthy of the Episcopate ; In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen."

While he anoints with the Holy Chrism the two thumbs of the new Bishop, he says : " GOD the FATHER of our LORD JESUS CHRIST, Who according to His will has exalted thee to the Episcopate, through His power seals thee with this Holy Unction, and fills thee abundantly with spiritual blessings, so that those who are blessed by thee may be blessed, and what is consecrated by thee may be consecrated ; and all that is sealed by thee with hand and thumb may be sealed ; and may they upon whom thy hand be placed find mercy and be saved." The people answer : " So be it."

He then presents him with the Episcopal staff, saying: "Take this staff and Episcopal crosier, that thou mayest correct and punish the wicked, and govern and lead the obedient, according to the laws and precepts of GOD."

Then he places a ring on his finger, and says: "Accept the ring, pledge of fidelity, and continue diligently with true and right faith in thy divine state of bridegroom of the holy Church."¹

Then he delivers into his hands the Book of the holy Gospels, and says: "Take the Gospels of the Heavenly Kingdom, and go and preach to the people what has been committed to thee by GOD; and may Almighty GOD increase thy people, and reign over them for ever."

The Catholicos kisses him, as do the other Bishops, while the priests and all the other clergy kiss his hands. He then places on his head the mitre.

Episcopal gloves are unknown among all Eastern ecclesiastical vestments. The Episcopal vestments being given, the Divine Liturgy continues, and when the time for Communion arrives, the new Bishop approaches the Altar, and communicates with his own hands, in both kinds, consecrated by the Catholicos, with whose permission he communicates also the other Bishops, the rest of the Clergy and those of the laity who are prepared to receive the Holy Communion.

After the Catholicos, accompanied by all the Bishops and Clergy, leave the Church, the newly-ordained Bishop remains forty days constantly in the church, and exercises himself in the duties of his rank.²

¹ The ring, mitre and Episcopal pastoral staff are of a variety peculiar to Armenians among Eastern Churches. They were probably introduced in the eleventh century from Latin Christendom.

² Some alterations in the ceremony of the consecration of Bishops have been necessary, the printed Order followed being adapted by an Armenian Roman Catholic. A *Table of the Apostolic Succession of the Holy Apostolic Church of Armenia* is printed at length in "A Catechism of Christian Instruction," pp. 111-127, Calcutta, 1900.

For a brief account of the consecration of the Catholicos, see p. 36 in *re Matteos Izmirlian.*

THE VARDABETS

THE Armenian Church, not having a sufficient number of Bishops to preside over their dioceses, has invested *Vardabets* (who are doctors in Theology) with some of the Episcopal functions, when sent to take charge of a diocese. In order also to make a distinction between their secular and regular Clergy, they give this title to some of their Regulars.

The *black* Clergy are Monks, and are alone eligible for the Higher Clerical Offices. The *white* Clergy include the Parish Priests and Lower Clergy.

In all controversies of religious rites and ecclesiastical discipline, the Vardabets are the first to be consulted, so that in National Synods their opinions were highly esteemed.

The Vardabets combined their efforts under the Catholicos Moses II (A.D. 551–594) to establish, in Armenia a new system of chronology, and their Kalendar, which is still in use.

Armenia has always been honourably distinguished for the interest the Church has taken in Education. Hence a distinct Order of the hierarchy has been set apart with this object in view. This Order is conferred with great solemnity. An ornate ritual is observed at the various stages of a Vardabet's Ordination.

The Bishop, or the chief of their number, repeats psalms and lections from the Epistles and Gospels, and presents the candidates with the Doctoral Staff. The Vardabet staff (*Gāvazán*) is formed of two serpents intertwined at the end of a long stick, headed by a cross. The serpent is the emblem of prudence, a virtue necessary to those who preach the word of GOD. There is a resemblance between the *πατερήσσα* or Pastoral Staff of a Greek Bishop in the Orthodox

Eastern Church, and the “Priestly Staff” (*Hovrakan gāvazán*) granted to the Vardabets, with a distinct reference to the Good Shepherd and the Royal Sceptre. This Vardabet Staff is also symbolical of the power of rescuing sinners from the snares of the Evil One, and turning them to repentance, as well as recalling the pastoral office of comforting the mournful and afflicted. It also represents the symbol of our salvation triumphing over two hissing serpents which are raising their heads in fury against it.

The Order of the Vardabets is divided into two classes. The one is called “Minor Vardabets” (*Abegha*), and the other “Major Vardabets” (*Tsairagoin*). The first bear, as distinctive of their rank, a staff which, at the upper end, terminates with the head of a serpent. The second carry the same staff, but instead of one serpent there are two serpents, whose heads are turned towards each other at some distance. These staves are richly worked and inlaid with mother-of-pearl, gold, silver, etc.

On the Minor Vardabets only four degrees are conferred.

The doctoral staff is not, however, conferred on Vardabets with as much ceremony as it is on those of Episcopal rank. Loaded with ornament, it is placed on the Altar, and, all the Clergy being vested, the candidate is presented to the Bishop, who questions him about his doctrine, and inquires into his conduct. After being assured by the surrounding congregation that no obstacle prevents his promotion, he is required to accept the doctrine of the Holy Fathers, and solemnly pronounce his Confession of faith. The Doctoral Staff is then presented to each candidate ten different times, repeating ten different formulæ according to the virtues intended to be conferred on each occasion.

All candidates are invariably unmarried priests. Their duties are preaching, combating the incredulous, convincing heretics, instructing the ignorant, advising

the doubtful. They do not, however, usually hear confessions, being unmarried priests. Bishops are always chosen from Major Vardabets. Vardabets are permitted to wear dark purple like Bishops, as well as the crown-shaped mitre of the Orthodox Eastern Churches, which was also worn by Armenian Prelates until the eleventh century, when unfortunately they adopted the Latin mitre of the West.

Vardabets follow the Rule of St. Basil of Cæsarea. They do not practise the tonsure. They display long beards, and wear the pectoral cross, which hangs by a gold chain round the neck. Their pointed conical cowls over long black robes are noticeable.

Mr. Lynch, Vol. i, p. 252, has a striking illustration of an Armenian Nun from Tiflis, vested in magnificent robes, with stole. Nunneries, however, are not popular with Armenians. They are only three in number, viz. (1) at Tiflis, about 20 nuns; (2) at Schousha, about 6; (3) at Julfa, about 12 to 18.

THE KALENDAR

1. *Fasts.* 2. *Feasts.*

THE Armenian Kalendar was corrected by the Catholicos Moses II, A.D. 551, a prelate of profound knowledge, in the first year of his appointment. In order to rectify the Kalendar, immediately after his election, he summoned his synod of Bishops and laity in the city of Tovin, at which, after much discussion, it was remodelled.

The Armenians have a clerical date of their own, according to which they count their Church years, which commences A.D. of the Dionysian Era. They also have a National date beginning from Hâig. The present year (A.D. 1910), corresponds to the Armenian National date, 4402.

In the year 552, completing the paschal period or cycle of 200 years, there ensued a dislocation in the Kalendar of Easter Day, as well as of all the Festival

Days depending upon it. The name and order of the Old Style, however, remained, and according to it they continue to date their Church Events.

Fasts.

Neale (*H. E. Church*, pp. 795–6) draws attention to the following fasts—

1. “Wednesdays and Fridays in the year—
 - (1) Except those in the week after Epiphany.
 - (2) Except those between Easter and Pentecost.
 - (3) Except those in the week *after* Pentecost.
 - (4) Except those in the week after Assumption Sunday.
2. Seven days before *the Nativity and Epiphany*.
3. The week of Aradjaroratz.¹
4. Lent,—except Sundays, which is according to the Constantinople Kalendar.
5. Three days before Whitsunday.
6. Seven days before Transfiguration.
7. Seven days before Assumption.
8. Seven days before Exaltation.
9. Seven days before the first Sunday of the Second Pentecost.

On days of fasting, when according to the strict rule only one meal at sunset is allowed in the twenty-four hours, flesh, meat, milk, butter, and eggs are forbidden.”

Feasts.

The Festivals are divided into five classes, thus—

1. Easter.
2. Other feasts that always occur on Sundays.
3. Feasts that are always observed on the day on which they fall, and which are not transferable to the following Sunday. These are—

The Nativity, Epiphany, and Baptism of our Blessed LORD, which are observed on the same day.

The Circumcision.

The Presentation in the Temple.

The Annunciation of the Blessed Virgin Mary.

¹ In commemoration of the Fast of the Ninevites.

4. Feasts that are always transferred to the following Sunday. These are—

The Transfiguration of our Blessed LORD.
The Conception of the Blessed Virgin Mary.
The Nativity of the Blessed Virgin Mary.
Finding of the zone of the Blessed Virgin Mary.¹
Assumption of the Blessed Virgin Mary.
Dedication of the Patriarchal Cathedral of the Only-begotten at Etchmiadzin.

Holy Cross Day.

All Feasts of Apostles.
St. John Baptist's Day—a popular festival in some districts.

St. Stephen's Day.

St. Gregory the Illuminator's Day.

5. Other Holy Days which are not observed if they occur on Sundays, Wednesdays or Fridays. This class of days is again subdivided into those that are transferable to the following Saturday, and those that are not.

Some peculiarities of the Kalendar.

The Bishop of Salisbury in his *Ministry of Grace* (1901), page 404, remarks that “the Armenians, who do not keep the festival of Christmas on December 25, celebrate the memory of David the θεοπάτηρ, and James the ἀδελφόθεος on that day.” The observance of the Epiphany and Nativity as one festival is celebrated on January 6, O.S., i.e. January 19, N.S.

Some of the great festivals, e.g. the Assumption, Transfiguration and Exaltation are celebrated on the days of the following Sunday.

The commemorations of the departed faithful are celebrated on four Mondays in the year; that after Easter Sunday, Transfiguration Sunday, Assumption Sunday, and Holy Cross Sunday.

¹ The date in the Kalendar of the Armenian (Menology) and Byzantine Churches for “the discovery and depositing of the honourable girdle of the Theotokos” is August 31.

The Armenians keep Saturday as a day in honour of Almighty GOD, the Creator of all things. Saturday is viewed in the light of a second Sunday. The Divine Liturgy is then celebrated, even when on other weekdays it is not. A Saturday in Lent may be observed as usual, provided it is not already occupied by the transference to it of some Saint's Day occurring earlier in the week, or by some especial commemoration of the date upon which it falls.

"In the fourth century, the West, with the exception of Milan, generally treated Saturday as a fast and non-liturgical day ; the East, as represented by the Council of Laodicea, the 'Apostolic Constitutions,' Epiphanius and Basil, treat it as a feast and liturgical day."—*The Ministry of Grace*, Bp. John Wordsworth, Longmans, Green and Co., 1901, p. 330.

FOURTH CENTURY ARMENIAN SAINT IN THE ENGLISH KALENDAR

On February 3rd, the Kalendar in the *Book of Common Prayer* commemorates Blasius, Bishop and Martyr. In the Armenian Kalendar his name occurs on January 15. St. Blasius was Bishop of Sebaste, in Armenia Major during the early portion of the fourth century. He is a popular saint in England. The Council of Oxford, A.D. 1222, prohibited servile labour on this Armenian saint's festival. Four churches are named after St. Blasius in England : (1) St. Blaise, Milton, Berks ; (2) St. Blazey, Cornwall ; (3) St. Blase, Haccombe, Devon ; (4) SS. Mary and Blaise, Boxgrove, Sussex.

St. Blasius was driven by the persecution under Diocletian to flee to a lonely mountain for safety. Having been captured, he was brought to Sebaste, where Agricolaus, the Governor of Cappadocia, ordered him to be first scourged, and then to have his flesh torn with an iron comb. But nothing shook the constancy of the Martyr, and after enduring many other tortures, he was finally beheaded. Some historians refer this event to c. A.D. 316, under the reign of Licinius.

St. Blasius is the patron saint of weavers and wool-combers, because of the resemblance of the iron combs they use to one of the instruments of torture associated with him, and he is specially honoured in Yorkshire where he is credited with having invented wool-combing! Guilds were formerly dedicated in his name at Norwich, and elsewhere.

FRIENDLY RELATIONS BETWEEN THE CHURCH OF ENGLAND AND THE ARMENIAN CHURCH

IN addition to several instances of friendly dealings between the American and Armenian Churches, as described on pages 137-140, there are instances of a similar kind between the Church of England and the Armenian Church.

Captain Fortescue mentions the case of Mr. Macdonald, an English Envoy at the court of Persia, being buried in the Cathedral at Etchmiadzin, where a handsome monument has been erected to his memory within its walls. He also states that Henry Martyn was buried at Tocat *in 1812*, "by the express order of the Catholicos Ephraim, with all the honours of an Armenian Archbishop."

It is curious that I fail to find any reference to the Reverend Henry Martyn's burial in his *Memoir*, p. 474, 8th edition, London, J. Hatchard and Son, 1825, where his death is incorrectly mentioned as taking place on October 16, 1819.

Captain Fortescue also mentions that the Catholicos Nerses, when at Baghdad, in 1814, finding that no English priests were in the country, attended several Englishmen on their death-beds, and administered the Holy Communion to them, requiring them only to confess their belief in the Holy Trinity, and in the Real Presence of CHRIST'S Body and Blood in the Holy Eucharist.

At the Bishop in Jerusalem's Ordination on Trinity Sunday, 1889, the Armenian Patriarch and three of his Bishops were present at the Service. On one occasion the Patriarch informed the Bishop that he

knew the Anglican Liturgy well, and possessed a *Book of Common Prayer* which was becoming dilapidated. The Bishop mentioned this to the Reverend A. R. Bramley, then Fellow of Magdalen College, Oxon, who sent out to the Patriarch a very beautifully bound black-letter edition, of which only fifty copies were originally printed.¹

The Patriarch invited the Bishop to be present on the Armenian Feast of the Transfiguration—a high Festival, in 1891. The whole service was rendered with extreme devotion, and was a magnificent act of praise and thanksgiving, most heartily responded to throughout on the part of choir and congregation.

The Rev. Canon Drew, Rector of St. Deiniol's, Hawarden, informed me nine days before his decease, that the Church possesses "a Chalice given by Armenians, as a thankoffering for Mr. Gladstone's services, and also a window (by Frampton), with the figures of two Armenian Patriarchs. This was also given by Armenians for the same reason." Mr. W. B. Jones, of Hawarden, has since informed me that the two figures in this window are St. Bartholomew and St. Gregory the Illuminator. The coffin, containing the body of Canon Drew, at Hawarden, on April 4, 1910, was covered with a beautiful pall, presented by Armenians, and used at the burial service for the late Mr. Gladstone.

When we consider the many generations of oppression through which this Church has been the witness of CHRIST, and the genuine purity of its Liturgy, and its magnificent rendering, it is impossible to say that it is a "dead Church," and its light extinguished. It may have been less ready than we have been to obey the summons to trim the lamp of Faith, and to prepare for the coming of the Bridegroom; but we may well feel thankful that its lamp has not been extin-

¹ Bishop Cosin's *Treatise on the History of Transubstantiation and the Doctrine of the Eucharist* was published in Armenian by the "Anglo-continental Society," in 1860.

guished, and that it is yet destined to witness in its independence, and with a renovated purity, amongst the sisters of the One Holy Catholic and Apostolic Church.

CHURCHES¹

THE Architecture of the Armenian Churches is unlike that of the Churches of the Orthodox Eastern or Latin Rites. They are generally built eastward, with the Altar facing east. They are divided into four parts, viz.: The Sanctuary, Choir, Nave, Porch. The Sanctuary is raised above the general level of the church by seven steps, although a less number is allowed. As a rule the Iconostasis, which is usual in Oriental Churches, is not found among the Armenians to-day. The Altar is consequently exposed to view, as is the general custom in Western Churches. There is, however, a notable exception at the Cathedral, Metropolitan, and Primateal Church of the Descent of the Only Begotten at Etchmiadzin. This is a late addition.

In churches there is a screen, which is placed before the entrance of the Sanctuary, and hides the Officiants from view.

Two curtains are hung before the Sanctuary. A large curtain is suspended before its entrance, concealing, at certain points of the Liturgy, Altar, Priest and Deacons. During Lent, this curtain is kept drawn for forty days continually, when the Service is performed behind it. This typifies the expulsion of our first Parents from Paradise. On all Sundays in Lent, except the *Seventh Sunday of the Fast*, or Palm Sunday, the Holy Eucharist is celebrated with the great curtain drawn.

The introduction of these two curtains is an ancient custom. They are prescribed by Macarius, in the early portion of the Fourth Century, to the Patriarch Vertanes:—“Canon 8th: The Altar shall be fur-

¹ It was St. Gregory’s policy and constant practice to erect Churches, Monasteries, and Shrines in honour of the saints and martyrs on the site of the heathen temples which he had razed to the ground.—Rev. W. St. Clair-Tisdale.

nished with a curtain; a curtain shall likewise hang before the Sanctuary, within which only the Ministers present shall take their station, each according to his rank."

Upon the Altar is placed a cross, upon which a picture of our LORD is wrought in enamel. Candlesticks are placed on each side of it.

Occasionally two small side-altars stand before the Sanctuary, or in some other place, usually in a line, on the north and south sides of the great Altar, and behind a screen.

The chalice is left covered upon a niche, with a light veil, embroidered in gold, and is surrounded by two candles. Before it is placed a richly bound copy of the Holy Gospels, silver-cased, often encrusted with jewels. Another is also kept covered with an embroidered veil, resting upon the Altar. The Gospeller handles the Holy Gospels with an embroidered veil.

The Book of the Divine Liturgy is laid on the south side of the Altar.

The Holy Sacrament is always kept in a tabernacle upon the Altar, before which lights are continually burning. The Episcopal Throne, covered with an embroidered canopy, is placed on the north side of the Sanctuary.

During service no one is allowed to enter the Sanctuary, except the officiating Clergy, who wear sandals or slippers, used exclusively in church.

During the celebration of the Holy Eucharist (*Patarak*), in the Choir, the cantors, consisting mostly of boys and choir-master, stand in the centre of the choir below, drawn up in a semi-circle, accompanying the celebrant with chants and melodies.¹

There are no stalls in the choir. Mats and carpets are spread, on which they sit cross-legged, facing the Altar. Bishops and dignitaries, however, have seats of honour provided for them.

The custom in some churches of suspending ostrich eggs in the churches, as symbols of the Resurrection,

¹ See Appendix II, *Melodies*.

has been handed down among Armenians from very early times. There are other interpretations. One explanation common among the Egyptian Copts is that they are symbols of Faith, as the ostrich is said to hatch her eggs by expectantly gazing at them.

The Nave is reserved for the congregation, and is sometimes divided into separate parts for men and women. In the cathedral at Aintab, Asia Minor, and elsewhere, the whole of the vast Nave is appropriated by men, the western screened galleries having been constructed exclusively for women, who enter by a separate door outside the building.

The floor of the Nave is covered with mats, and the men, on entering, remove their shoes (*Exod. iii. 5*), leaving them in the Nakhagarit (porch). Seats or chairs are usually not provided in the Nave, and the men sit cross-legged on the floor.

No pulpit is to be seen, for sermons are preached, staff in hand (*Gāvazán*), without any manuscript, from the altar. The lessons are read from movable lecterns in the choir.

The churches are mostly dedicated to the Holy Trinity, the Blessed SAVIOUR, the Holy Cross, the Blessed Virgin, the Apostles, St. John Baptist, St. Gregory the Illuminator, and other early saints of the Christian Era.

The Armenians venerate sacred pictures, but allow no images, except the Crucifix, which was probably introduced through Western influence. They beg for the Intercession of the Saints, and of the Blessed Virgin Mary, whom they regard as the first of created beings. In Palmer's *Treatise of the Church*, Vol. ii, 3rd edit., p. 158, it is stated that "when the Emperor Frederick Barbarossa, after the year 1190, entered Philippopolis on the Crusade, the Armenians remained alone there, because they agreed in the principal points of religion with the Germans, and the adoration of images was forbidden in the two nations."

Neale (*Holy Eastern Church*, Vol. i, p. 173) states that "as all Byzantine churches may be referred to

the church of St. Sophia, as to their prototype, so may all Armenian churches be derived from that of St. Hripsimē, the Virgin-protomartyr of Armenia, A.D. 301, who refused to wed Tiridates till he should profess Christianity." This national saint is commemorated on June 3 (according to the Menology).¹ The church in question is near Etchmiadzin, and is probably a fourth-century edifice, restored by the Catholicos Komitos in the sixth century.

Curzon remarks on the diminutive proportions of the churches, and the small size of the monastic buildings, as well as their massive strength, and the great squared stones of which they are built. Their massive strength alone has saved them from being pulled down and utterly destroyed by the various infidels.

"As the Greek cross made all its four arms equal, and the Latin cross only bisected those of the bar, so the Armenian cross, adopting a middle course, bisected both bar and upright, but did not make the two sets of arms equal, a form which so often occurs on Armenian tombs."²

The Armenian cross is generally based on the plan of the church of St. Hripsimē. We must not expect to find in Armenia those beautiful works of art and piety so familiar in the churchyard crosses of western Christendom.

"In Armenian churchyards a very curious kind of monument is found. It is a coped high tomb, of which the west end projects to some distance in the fashion of a ram's head. This signifies that the person commemorated was a sheep-owner, for Armenian tombs almost always bear some reference to the occupation of the deceased."—Neale, p. 223.

Perhaps these monuments are designs of pre-Christian tombs—possibly Hittite.

THE ARMENIAN BIBLE

THE ancient Armenian language, no longer vernacular, is somewhat harsh to the ear, and overloaded

¹ Concerning St. Hripsimē, see Malan's *Life and Times of St. Gregory the Illuminator*, chapters xiv-xvi.

² Neale's *History of the Holy Eastern Church*, Vol. i, p. 295.



ARMENIAN CROSS, NEAR ANI.

with consonants, but it possesses strength and flexibility.¹

Before the fifth century A.D. the Armenians appear to have had no alphabet of their own, but to have used Persian, Greek or Syriac characters, all of them quite insufficient to render correctly the Armenian pronunciation. The Holy Scriptures were for the same reason, read in the churches, in the Greek or Syriac languages—unintelligible to the majority of the people.

Mr. F. C. Conybeare states that “the Armenian alphabet was imposed on Sâhâk (Isaac the Great) by the Persian Government as a political device to estrange the Armenians both from Greeks and from Syrians.”

St. Mesrob, surnamed Mashdotz, a learned Armenian, introduced an alphabet of thirty-six characters, adapted to the language of his nation. He was assisted by two of his pupils, Hohan Ekegatzi and Joseph Pagnatzi. This elaborate style of writing was adopted in A.D. 406. Two more characters were added in the twelfth century, increasing the number to thirty-eight, of which thirty are consonants, and eight are vowels. The two last characters, Ö and F, were added after the twelfth century. The order of writing is from left to right.

The ancient Armenian language possesses the treasure of an old and faithful version of Holy Writ, which, on account of its accuracy of rendering, clearness of expression, and beauty of diction, has been called by M. de la Croze the “Queen of Versions.” The origin of this version is contemporaneous with the introduction of the Armenian alphabet.

St. Isaac (Sâhâk the Great), the last Catholicos of the family of St. Gregory the Illuminator, assisted by St. Mesrob, the real founder of Armenian literature,

¹ “The language which you most often hear is the somewhat harsh Armenian tongue”—Lynch, *Armenia*, Vol. i, p. 450.

translated the Holy Scriptures from Syriac into Armenian, c. A.D. 410.¹

No Greek Holy Scriptures were then available in Armenia. It is said that representatives of the Armenian Church at the Council of Ephesus, A.D. 431, returned with a copy of the Septuagint, and the Greek New Testament, for the use of the translators. Soon the work of re-translation was re-commenced, this time from the Greek. The coadjutors of St. Isaac and St. Mesrob appear to have been four of their pupils. The work of translating the Scriptures into Armenian was going on from A.D. 400 to 450, "the golden period" for the enlightenment of Ancient Armenia.

The Armenian Old Testament is a version made from the Hexaplaric revision of the lxx, and not from the Hebrew; and the Syriac elements, which the Armenian version contains, are to be accounted for by the fact that up to c. A.D. 400, the ecclesiastical language of the country was Syriac, and that the earliest attempts at translation were based on Syriac codices.

The Armenian Version draws no hard and fast lines between Canonical and Apocryphal books. The Old Testament contains the Book of The Alexandrian Greek Bible. "The Testaments of the Twelve Patriarchs,"² and the "History of Joseph and Asenath," which are added to some Armenian *Manuscripts* of

¹ The successors of St. Gregory the Illuminator were his sons and grandsons, who are commemorated by the Armenians among the Saints. They still remained subject to the parent See of Cæsarea, till the time of St. Isaac I, surnamed "the Great." This Prelate had a long Primacy of fifty years (A.D. 390-440), after which period the Persian sovereigns forbade their prelates to repair to Cæsarea for consecration.

² *The Testaments of the Twelve Patriarchs* is the name of a Jewish Apocalyptic writing of a mainly hortatory character. Its date may be the close of the first century A.D., but it has come down to us with extensive Christian interpolations, belonging to the second and third centuries.—*The Cambridge Companion to the Bible*, p. 22.

the Old Testament, have not formed part of the printed Scriptures, nor are they found in all codices.¹

Each book of the Old Testament is prefaced by a brief introduction and summary of contents of unknown authorship but coeval with the version.

THE NEW TESTAMENT²

IN the Armenian New Testament we find traces of a translation from the old Syriac, for which probably the work of St. Isaac is responsible. The labours of St. Mesrob and his helpers, who worked at a Greek text, are of course evident, and the revision of the whole translation after the Council of Ephesus, when more manuscripts were available, appears in the Pauline Epistles, where we have readings representing a Cæsarean Greek text of an early type.

The Armenian New Testament contained an Apocryphal correspondence of St. Paul with the Corinthian Church which passed over into the Armenian Church from the Syriac Church.

After the second Epistle to the Corinthians, there stood in the Armenian Version two short letters—one from the Corinthians to St. Paul, and another from St. Paul to the Corinthians (cf. 1 Cor. ver. 9, and 2 Cor. x. 10 to 11).

The first *critical* 4to edition of the ancient Armenian

¹ *The History of Joseph and Asenath* is a work known from very early times, attributed to St. Ephraim the Syrian. It is looked upon as an addition to the Book Genesis. Curzon (*Armenia*, John Murray, 1854, page 225), states that "this curious book was translated into Italian from an ancient Armenian Manuscript of the Bible in my possession, by an Armenian friend, and translated from the Italian into English by myself." Another Apocryphal book *The Hymns of Asenath* also appears in some manuscripts, after Genesis, and before Exodus.

² Mr. F. C. Conybeare has kindly added the following note:—"The Gospels and Paulines may, to begin with, have been rendered from the older (pre-peshito) Syriac text, but the whole was radically corrected and re-modelled from Antiochene Greek texts in the fifth century. I doubt if much of the Old Testament was ever rendered from Syriac."

Version was printed and published at Venice, in 1805, under the editorship of the learned Armenian divine, Dr. J. Zohrab. This is still the best edition. It was printed at the expense of the monks of the Roman Catholic Convent on the island of St. Lazarus, two miles south of Venice, where Lord Byron studied Armenian in 1816. He had determined on publishing a translation of the Armenian Bible, but want of time prevented him from completing more than an apocryphal Epistle of St. Paul to the Corinthians, which is found only in the Armenian Bible.

Curzon (*Armenia*, p. 226), states that Lord Byron took a few lessons in Armenian from Father Pasquale Aucher, a monk of the Convent of St. Lazarus, Venice, a man of extraordinary learning, who translated this Apocryphal correspondence into English, with the assistance of Lord Byron.

The various published editions of the Armenian Bible differ considerably in their contents. One of them has been printed under Latin influence, edited by Vardabet Oskan, which, if it has not affected the text, has certainly affected their contents.

The first printed edition was issued in Amsterdam, in 1666; another was issued in Constantinople in 1705; and subsequent editions have proceeded from Venice in 1733, 1805, etc., where the printing office is well stocked with Armenian types, formerly cast at Amsterdam.

Versions of the Armenian Bible, omitting the Deutero-Canonical books, have been printed and circulated in modern dialects of the Armenians, e.g., by the *British and Foreign Bible Society*, and the *American Bible Society*.¹

The ancient language of the fourth century still survives in the Church Services, and is essentially

¹ *The British and Foreign Bible Society* publish an Armenian Bible (modern) demy 4to in roan and cloth; also New Testaments (ancient and modern) in roan and cloth, as well as separate copies of the Holy Gospels and Psalter. *The Society for Promoting Christian Knowledge* has also published the *Book of Common Prayer* in Armenian, and portions of the same in Armeno-Turkish.

and exclusively Christian. In popular use, however, it has been replaced by several dialects, the chief being that of Constantinople (the Western or modern dialect), and the Eastern dialect which adheres more closely to the ancient language. In the Old Testament, this last-mentioned version follows the lxx, supplementing it, however, and adjusting it to the Massoretic text. In the Book of Daniel it has followed the version of Theodotion. Its most striking characteristic is that it does not follow any known recension of the text. The version of the New Testament is close to the Greek original.

The Old Testament is rarely found apart from the New.

The Apocalypse is never read in Church. Similarly the last twelve verses of St. Mark's Gospel do not appear to have been read publicly before the tenth century. They hardly appear in some manuscripts before the thirteenth century, and then not as an integral part of the second Gospel.¹ The episode of the woman taken in adultery (St. John, chap. viii) is likewise absent from the oldest manuscripts, though it is cited as early as A.D. 950, but not in the form of the English authorized version.

The Catholicos Sion, A.D. 767, distinguished for his wisdom and piety, held a national Synod in the city of Bardav, in which twenty-four Canons for the regulation of the Clergy and Church were enacted. The 24th Canon gives the Order of the Books of the Old Testament.

1, Genesis ; 2, Exodus ; 3, Leviticus ; 4, Numbers ; 5, Deuteronomy ; 6, Joshua ; 7, Judges ; 8, Ruth ; 9, First Kings (Samuel) ; 10, Second Kings (Samuel) ; 11, Third Kings ; 12, Fourth Kings ; 13, First Chronicles ; 14, Second Chronicles ; 15, First Ezra ; 16, Second Ezra ;² 17, Nehemiah, or Third Ezra ; 18,

¹ Hasting's *Dictionary of the Bible*, Armenian version, Vol. i, pp. 151-4.

² First Ezra and Second Ezra correspond to the First Ezra for the Latin Bible.

Esther ; 19, Judith ; 20, Tobias ; 21, First Maccabees ; 22, Second Maccabees ; 23, Third Maccabees ; 24, The Psalms of David ; 25, The Proverbs ; 26, Ecclesiastes ; 27, The Song of Solomon ; 28, The Wisdom of Solomon ;¹ 29, Sirach ;² 30, Job ; 31, Isaiah ; 32, Hosea ; 33, Amos ; 34, Micah ; 35, Joel ; 36, Obadiah ; 37, Jonah ; 38, Nahum ; 39, Habakkuk ; 40, Zephaniah ; 41, Haggai ; 42, Zechariah ; 43, Malachi ; 44, Jeremiah ; 45, Baruch ; 46, Lamentations ;³ 47, Daniel ; 48, Ezekiel.

NEW TESTAMENT

THE following books are accepted as Canonical : 1, St. Matthew ;⁴ 2, St. Mark ;⁵ 3, St. Luke ; 4, St. John ;⁶ 5, The Acts ; 6, The Epistle of St. James ; 7, First St. Peter ; 8, Second St. Peter ; 9, First St. John ;⁷ 10, Second St. John ; 11, Third St. John ; 12, St. Jude ; 13, Epistle to the Romans ; 14, First Corinthians ; 15, Second Corinthians ; 16, Galatians ; 17, Ephesians ; 18, Philippians ; 19, Colossians ; 20, First Thessalonians ; 21, Second Thessalonians ; 22,

¹ In the twelfth century this book was accepted as a *supposed* sacred work, but it is now honoured like the other sacred Scriptures.

² The Fathers of the Armenian Church quote from the Wisdom of Jesus, the son of Sirach, which in the English Bible retains the Latin name Ecclesiastes, as a sacred book of the Holy Scriptures.

³ In the Armenian MSS. Nos. 44, 45, and 46 follow each other without division, as if forming one book only.

⁴ In St. Matthew xxviii. 18, the Armenian version reads after *in earth*, “as My Father has sent Me, so I also sent ye.”

⁵ In the last chapter of St. Mark, beginning from the ninth verse to the end, some MSS. give a new inscription : “The Gospel according to St. Mark.”

⁶ The story of the woman taken in adultery (as already stated), chap. viii., is found with variations at the end of this Gospel, written separately with this inscription : “The episode of the adulteress.”

⁷ The seventh verse of chap. v. is not inserted in ancient nor in modern Armenian MSS.

Hebrews; 23, First Timothy; 24, Second Timothy; 25, Titus; 26, Philemon; 27, Revelation.¹

THE DEUTERO-CANONICAL BOOKS

SOME other books found in the Armenian Bible, and published at the *end* of it, but considered as Apocryphal, are the following—

1, Prayer of Manasses; ² 2, The Letter of Jeremiah; ³ 3, The Epistle of the Corinthians to St. Paul, and his reply; ⁴ 4, Prayer of Evthagee; ⁵ and 5, The Colophons of Euthalius.

The fourth Book of Ezra, and the Fourth Book of Maccabees were not translated by the Armenian Fathers.

DIVISION OF THE HOLY SCRIPTURES BY SERGIUS THE GRACEFUL

SERGIUS the Graceful, a doctor of the Armenian Church in the twelfth century, in the preface of his commentaries on the Second Epistle General of St. Peter, divided the books of the Holy Scriptures into three classes—

1. Those which are undoubtedly authentic.
2. Those which the old Fathers held as doubtful.
3. Those which are spurious.

From the *Old Testament* there are two which he

¹ The *first* translation of this book was made by some unknown disciple of the earliest translators, who did not add it at the end of St. John's Gospel, its authenticity and authorship being disputed; in the twelfth century it was again corrected from the Greek, and inserted in the Canon.

² Inserted in the Armenian Breviary, and forming part of the service of Matins, Vespers and Fast-days during Lent.

³ Not found in some ancient Armenian MSS.

⁴ Translated into English by Lord Byron during his Armenian studies at St. Lazzaro, printed and published at the monastery.

⁵ A disciple of St. John the Divine. The account of his death is found in Armenian MSS. after the Epistles of St. Paul.

places in the second division, viz.: 1, The Wisdom of Sirach ; 2, The Fourth Book of Ezra.¹

From the *New Testament* he places in the Second Class—

1, The Second Epistle of St. Peter ; 2, The Second and Third Epistles of St. John ; 3, The Epistle of St. Jude ; 4, The Revelation of St. John the Divine.

He says :

"These too, concerning whose authenticity some doubts were raised, having been diligently examined and compared, and found to contain nothing but Scriptural truths, were accepted by the Church, inserted among the Canonical Books, and must, therefore, be accepted by us.

"The Epistle of St. Paul to the Hebrews is one of these which are called doubtful, some saying that it was written by Clement, and others by Luke the Evangelist. However, the author of the Epistle is none other than St. Paul himself.

"The same may be said of the Second Epistle of St. Peter, which some think was not written by that Apostle. I, however, having read and compared it attentively, find nothing to support such an opinion, therefore believe it to be really his."

THE SEVEN MYSTERIES (SACRAMENTS) OF THE CHURCH

Q. How many Sacraments are there ?

A. Seven. 1. Baptism. 2. Chrism. 3. Penitence (penance or repentance). 4. Communion. 5. Marriage. 6. Orders. 7, Anointing of the Sick.

Q. Are all these Sacraments necessary to every believer?

A. The first four are, no doubt, necessary to all believers ; but the last three are not necessary to all, but only to those who desire to partake of them, or who judge of them worthily.²

¹ Under the name of Ezra the Armenian fathers include the three Canonical Books, together with Nehemiah.

² *Instruction in the Christian Faith, according to the Orthodox Armenian Church*, Occasional Paper of the E. C. A., No.8, 1896.

10. ARMENIAN (Ancient). (*Ecclesiasticus*.)

Օ,ի այնպէս սիրեաց Աստուած զաշխարհ՝ մինչև
զՈլողին իւր միածին ետ. զի ամենայն որ հաւատայ ՚ի
նա՝ մի կորցէ, այլ ընկալցի զկեանսն յաւիտենականս

11. ARMENIAN (Ararat). (*Trans-Caucasia.*)

Պատճառն որ Աստուած էնպէս սիրեց աշխարհքին՝
մինչև որ իրան միածին Որդին տուաւ. որ ամէն ով
որ հաւատայ նորան՝ չքկորչի, այլ յաւիտենական
կեանքըն ընդունի:

12. ARMENIAN (Modern). (*Constantinople, &c.*)

Ինչու որ Աստուած անանկ սիրեց աշխարհը, մինչև
որ իր միածին Որդին տուաւ. որ ամէն ով որ անոր
հաւատայ՝ չկորսուի, հապա յաւիտենական կեանքը
ընդունի.

13. ARmeno-TURKI. (*Turkish Empire.*)
(*Turkish in Armenian characters.*)

Օ,իրա Ալլահ տիւնեայը պու գատար սէվտի քի՝
քէնտի պիրիծիք (Օղլունու վէրտի, թա քի հէր օնա
ինանան՝ զայ՝ օլմայա, իլլա էպէտի հայաթա մալիք
օլա :

St. John iii. 16.

The priests fast, not only before celebrating the Holy Eucharist, but also when they are to administer any other Sacrament, except in cases of unforeseen necessity.

I. THE HOLY SACRAMENT OF BAPTISM, ACCORDING TO THE AMENIAN RITE¹

Holy Baptism is usually administered with great pomp and solemnity. On the eighth day after birth, the midwife takes the child in her arms, and accompanied by the godfather, and some of the relations, goes to the church. Outside the entrance of the porch, after the Clergy have recited the 21st and 131st Psalms, and during the singing of a hymn, the priest takes two strings, one white, the other red, known as *the twisted thread* (emblems of the water and the blood that flowed from the side of the SAVIOUR of the world)—plaits them together, and fastens them to the cross, and lays them upon the catechumen or child to be baptized. This is evidently a last trace of former white baptismal robes with red embroidery.

Many curious and interesting details follow, e.g., the porch being reached, the midwife kneels down, and gives the infant to the priest. Then the child is placed upon the threshold of the Church, and

"The Means of Grace" are fully described in the Calcutta edition (1900) of *The Catechism of Christian Instruction*, pp. 201–250, and reflect modern usage, the older forms, etc.

¹ *The Order of Holy Baptism of Catechumens* is printed in full at the end of Captain Fortescue's *Armenian Church*, London, J. T. Hayes; 1872, pp. 291–321. This version has been translated from the Armenian of the *Medz Mashdotz*, by the Rev. S. C. Malan, Constantinople, 1867. It varies from Dr. James Issaverdenz *Uniat Divine Ordinance according to the Armenian Ritual*, Venice, 1867, from which only nine pages in his *Sacred Rites and Ceremonies of the Armenian Church* have been curtailed in the above section. It will be noticed that the full title of this rite is the *Order of Holy Baptism of Catechumens*. Mr. Malan explains that the same word in Armenia is used both for "child or boy," and "catechumen." Here throughout, by *Catechumen* is understood the person who is to be baptized, whether infant or adult.

during the recitation of anthems and psalms, the godfather goes aside and makes his sacramental confession. The water for the Baptism, which is warm, being ready, the priest proceeds to bless it, and after invoking the virtue of the HOLY GHOST, he then pours it into the font, in the form of a cross. Then follows a form of renunciation, questions about articles of faith, the recitation of St. Matthew, chapter xxviii. 16-20, and the Armenian version of the Nicene Creed, etc. After additional prayers, preparatory to the solemn pouring of the Holy Chrism into the water, the priest orders the infant to be unclothed by the midwife, who presents him to the godfather, and the Officiant after questioning him, asks the name to be given to the child, and, with his left hand holding him carefully by the neck, he takes him with his right hand by the feet, and then dips him into the font, in such a manner that the top of his head be turned towards the west, the feet towards the east, and the face towards heaven. Then placing his feet at the bottom of the font, and holding his head out of the water, he says, "N——, Servant of GOD, coming by his own will to the state of a Catechumen and thence to that of Baptism, is now baptized by me in the Name of the FATHER" (at which Name he pours a handful of water upon the head of the child), "and of the SON" (he again pours a handful of water upon the child's head), adding "and of the HOLY GHOST," pouring a handful of water a third time upon the infant's head.¹

¹ Armenian authorities strongly advocate turning the baptismal formula into the third person. So Vartan, "therefore we ought not to say in Baptism, N——, *I baptize thee*, etc., but as our illuminator St. Gregory taught us, *N——, the servant of Christ is baptized*, etc., for hereby we show that the person who came to be baptized does so willingly, and not by compulsion. But they who use the other form show only that the baptizer, and not the baptized, acts of his own free will, as if he said, 'I baptize thee, whether thou wilt or not.' Whence it follows that any person whether he believes or not, whether he wishes or

After this, the priest thrice dips him under the Holy Water, and at each time he says: "Redeemed by the Blood of CHRIST from the servitude of sin, receiving the liberty which arises from affiliation with Thee, Heavenly FATHER, he becomes co-heir with CHRIST, and a temple of the HOLY SPIRIT." These three immersions in the holy water signify the three days' burial of CHRIST.

The Nativity, Epiphany and Baptism of our LORD are observed on the same day which corresponds with the festival of the Epiphany in the Anglican Church. It is the principal day for the baptism of children who, if considered strong and healthy, often remain unbaptized nearly a year, in order that they may receive this Holy Sacrament on this day.

The font is a far less conspicuous ornament than it is in the West. It seldom, or never, possesses any beauty.

Converts from other Churches are seldom re-baptized.¹ They are dealt with, as are their own people, as regards Chrism, etc. As a matter of fact, *proselytism is practically unknown* among Armenians. I am aware of one—only one—most interesting case of a non-Christian being received into the Armenian fold in Turkey, but as it has come to my knowledge in strict confidence, I am unable, at least during the lifetime of the aged convert, to enter into any of the most extraordinary details.

not, can be baptized, which is impossible."—Neale's *History of the Holy Eastern Church*, general introduction, Vol. ii, p. 951. In the West, with very rare exceptions only, the personal office of the Ministrant, has been made prominent by the formula, "I baptize thee, etc." It is certain that no real difference exists between the mode of employing the "Evangelical words" which is characteristic of Eastern and Western Churches respectively.

¹ "Cases, however, have occurred where the Armenian Clergy have re-baptized converts from the American Congregationalists. When the attention of a learned Armenian Professor was drawn to this footnote, he wrote the following comment: "This is extraordinary, and against the Canons" !!

II. THE DIVINE LITURGY OF THE HOLY APOSTOLIC CHURCH OF ARMENIA

St. Gregory the Illuminator had been instructed at Cæsarea in Cappadocia, and was consecrated by Leontius, Archbishop of that city, c. A.D. 302. Armenia was included in the Exarchate of Cæsarea. The Catholicos of Etchmiadzin was originally procurator of Cæsarea in Armenia Major. It would be very likely, therefore, that the Armenian Liturgy should resemble that of Cæsarea. Consequently the chief characteristics of the Armenian Rite tally closely with corresponding parts of St. Basil's Liturgy, A.D. 367.

From the Greek Liturgy of St. James (Jerusalem) are derived, among others, the Cæsarean Office, a Liturgy of St. Basil, with its offshoots, that of St. Chrysostom and the Armenian (Gregorian). This Liturgy of St. James is said to be of earlier date as to its main fabric than A.D. 200.

St. Basil's Liturgy is a recast of St. James's, as St. Chrysostom's is an abbreviation and new edition of St. Basil's. From St. Basil's sprang the Armeno-(Gregorian) Rite, as at present used.¹ It may be ranked amongst the most ancient and beautiful of all the Liturgies in the Oriental Churches.

Though there is only one Liturgy used in the Armenian Church, it has several significant variations.² It is written in the ancient Armenian language, and has been in use since about the beginning of the fourth century. With the exception of a few unimportant alterations and additions, the Liturgy of the present day is probably like that performed by the Illuminator himself. Mr. Malan states that St. Isaac and St.

¹ "The whole groundwork and order of the Armenian Liturgy coincides with the Cæsarean as used in the time of St. Basil." —Palmer's *Origines Liturgicæ*, Vol. i, p. 194.

² A beautifully rubricated 4to edition, translated into English, by two Armenian priests, was published by Messrs. Cope and Fenwick, London, in 1908.

Mesrob revised the Liturgy first translated from the Greek by St. Gregory, and added several prayers from the Fathers.

This Liturgy has made free use of that of St. Chrysostom. Like most primitive Liturgies, it is divided into four principal parts, viz.: 1, The Preparation; 2, The Instruction; 3, The Consecration; 4, The Communion.

The Liturgy is celebrated as a rule on Sundays, also Saturdays, and on great festivals. The Superior of St. Sarkis' Church, Damascus, informs me that owing to the smallness of his congregation the Liturgy is not celebrated in his church on Saturdays. During Lent there are with a few exceptions, no celebrations except on Saturdays and Sundays.

The "Holy Sacrifice" may not be offered after noon, except on the evening of Christmas Eve, January 5 (Old Style), and Easter Eve. On these occasions, the celebrations begin with the curtain drawn, while outside, the prophecies of Daniel and others are read, according to the "Mystery" of the Day. At the moment the Feast is announced, after the Introit, the curtain is withdrawn, and the Altar appears illuminated.

The priest who celebrates, and the faithful who communicate, may not break their fast after sunset of the evening before.

The Divine Liturgy lasts on days of solemnity usually one and a half hours. As it is always chanted, the congregation do not necessarily remain to the end, and so give place to others whom the limits of the church might have kept outside. Only one Celebration, and on the same Altar, is permitted on the same day.¹

The Altar, like the Communicant, must be "fasting,"

¹ "In the earlier times it was the custom, at any rate in many places, that the Eucharist should not be celebrated more than once in any day in the same church."—Reverend Darwell Stone.

and the same expression is applied to vestments and holy vessels which are used in the ceremonial.

The Armenian Roman Catholics celebrate Low Mass, but this is a Latin invention unknown to the Armenian Church.

The Altar, or Throne, as it is called, is made of stone. Small side Altars can be used on the festivals.

An Armenian Altar is exceptional in form, being oblong, like the Western, and recessed in the screen across the apse, and has gradines at the back. There are many lights on the gradines. There is no screen before the high Altar. A curtain is drawn across the whole chancel during the oblation.

There is no strict rule about colours. In fact, all colours except black on Great Friday are used, and there is no distinction of colours for the festivals.

The fan, *Keshotz*, is constantly carried in procession. It is now a metal flabellum—generally silver, having a circular disk, surrounded with a number of little bells. These bells call attention to the special part of the Celebration which is being performed.

Chants are also accompanied by a metallic instrument (in Turkey) called *Zindrgha*, composed of two plates of bronze, like the cymbals in military bands. There are other instruments, but the harmonium is played only in Constantinople.

A “regular” priest, according to a very ancient Canon, must prepare himself to celebrate the Holy Eucharist by passing the whole week, day and night, in church. He must not go home at all for a week before the celebration. Also he must pass the nights of the following week in church, although he may go home during the day-time, in prayer and fasting.

Married priests are required to separate themselves from their wives eight days before each celebration.

The preparation of the sacred bread for the Holy



A TYPICAL ARMENIAN ALTAR.

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Eucharist is the priest's special duty. The best corn is prepared, and reduced into flour. The bread used is generally made into small flat round cakes, about 3 by $1\frac{1}{8}$ inches across, and bear impressed on one side a crucifix, or the Lamb of GOD. It is called *Neshkhar* (wafer) and *Soorp hatz* (holy bread). The wafer is baked in an oven, attached to the church, on the morning before the celebration.

The Celebrant also gathers the best grapes for the Wine, and while reciting prayers, presses from them the juice, which is exclusively reserved for this Holy Sacrament.

During the Service, the Celebrant breaks four particles of the consecrated bread from the unmixed chalice, and administers from them with his fingers upon the *tongues* of the lay communicants. The deacons are communicated at the altar. The priests, if there be any to communicate, take a particle from the chalice with their own hands, and likewise drink some drops of the "Holy Blood."

The Catholicos, John IV, A.D. 719, convened a Synod at Duin, which in order to draw a more marked line between his people and the Greeks, decreed the use of the unmixed chalice, and of unleavened bread for the Holy Eucharist.¹

In 1892, a Canadian clergyman from Toronto wished to obtain official information about the wine used by Armenians in the Holy Eucharist, and I obtained from the Armenian Patriarch of Jerusalem the following statement, which was translated by Prof. Theodore Isaac (now in charge of the Armenian Congregation at Boston, U.S.A.).

¹ The Armenians differ from the Orthodox Eastern Churches only in the use of unleavened bread, and in rejecting the mixed chalice. In other respects there is scarcely any serious distinction. Their administration of Confirmation is the same as that amongst the Orthodox, *i. e.* any priest is capable of anointing, provided that the holy oil is consecrated by the Catholicos.

APOSTOLIC THRONE OF ST. JAMES, JERUSALEM
Certificate.

“By this our Certificate, we do make known unto you diligent inquirers, that the Holy Apostolic and Catholic Church of Armenia, since the beginning, and in conformity with the traditions and rules of the Apostles and of the Holy Fathers of the Church, has used fermented wine in the Sacrament of our LORD’S Blessed Body and Blood, and prescribes that the priest shall prepare the wine for the Holy and Living Communion of the cleaned grapes, strained through clean linen, filled into bottles, and kept in the church to be used unmixed, and without any water.

“As to the bread of offering, it is to be of cleaned flour of wheat, and the officiating priest to prepare himself the unleavened bread with prayers and psalm sayings.

“That this is the law of the Holy Apostolic Armenian Church, we do hereby certify by apposing our hand and seal.

“The Armenian Patriarch of Jerusalem.

“(Signed) HAROUTIOUN,
“(L. S.) Archbishop.

“On April 8th, 1892, in the Holy City of Jerusalem.”

When Mesrob II was Catholicos, A.D. 1359, much contention arose on account of some of the clergy adding water to the wine in the Holy Eucharist, while the national custom was to use wine only. Being unable to calm the excitement, Mesrob held an Assembly in the royal city of Sis, composed of Bishops and priests, where after many discussions, seeing that it was impossible to unite the disputants, he ordered all the clergy thenceforward to conform themselves to the old custom, consecrating the Holy Sacrament with pure wine. Thus the usage of adding water, which was admitted by some of the Clergy after the Councils of Sis and Adana, A.D. 1307, was abolished.

The Armenian Church knows no other means of defining the elements of the Holy Eucharist after consecration than by identifying them with the actual and real, though invisible, and mysterious Presence of CHRIST.

Among the publications of "the Anglican and Foreign Church Society" is an Armenian edition of Bishop Cosin's *Treatise on the History of Transubstantiation and the Doctrine of the Eucharist*.

The most important difference between Eastern and Western Liturgies is in the act of consecration. Western Liturgies regard the repetition of the words of institution as the moment of consecration. This is not so with the Armenian Liturgy. There the words of Institution are, indeed, absolutely necessary for valid consecration. But the consecration is not considered complete until the HOLY SPIRIT is invoked.

Fasting Communion is the rule, with the exception of the sick, or aged, or for any other cause of grave necessity. This rule is also relaxed in the case of very young children—children as young as four and five years being brought to Communion.

As has already been stated, a priest must fast before a Celebration, without any exception.

The reserved Sacrament is only for the sick, and for the newly-baptized, which is called "Communion by the lips." The practice of adoring the Sacrament out of the Eucharistic Service is hardly known. But when the priest approaches the reserved Sacrament he does so with the greatest reverence and awe.

The following Notes on portions of the "Divine Liturgy," may be of interest to Anglican readers—

1. *The Hymn of the Trisagion.*¹

This hymn, "Holy GOD, Holy and Mighty, Holy and Immortal" (thrice repeated), with additions on

¹ The *Trisagion* was introduced into the Eastern Liturgies in the fifth century.

several feasts, occurs in almost all Oriental Liturgies, but not always in the same place. It follows the little Entrance in the Armenian Ritual.

On the Feast of the Holy Cross the interpolation of "Who wast crucified for us," by Peter the Fuller of Antioch (ob. 477) has given rise to great troubles. It was supposed by some that the original hymn had usually, and most naturally, been taken as applying to the whole Trinity, but as the second part may be applied to our Blessed LORD, the addition is harmless.

2. The Prophecy, the Epistles, the Holy Gospel.

A similarity between the Armenian and Anglican Rites may be noted in the sequence of Epistle, Gospel and Creed following together directly after the reading of the Law.¹

The really primitive part of the Liturgy begins with a psalm, and lessons from the Prophets, Epistles and Gospels.

3. The Nicene Creed.

The Armenian Liturgy is unique among Eastern Liturgies in allowing this Creed (with its own additions) to be heard by the catechumens before the ectene. It is said immediately after the Holy Gospel. The Catechumens are not now required to leave the church before the consecration.

Dean Stanley (*Eastern Church*), reminds us that this is "the only Church in the East which, while adopting the Constantinopolitan Creed, retains the anathemas of the Nicene symbol."

¹ "The Armenian variety of the Eastern Offices appears in several respects to have furnished the type of the Benedictine; having two sets of Psalms sung continually at nocturns, and followed by four homilies with responsory hymns. And that St. Benedict had The Armenian Rite before his eyes, we have this curious indication, that in his rule he speaks of it as the practice of monks in former days, which he would fain have imitated, to go through the whole Psalter every day. Now this was precisely the practice of the Armenian monasteries, while the Churches distributed it over the week."—Freeman's *Principles of Divine Service*, Vol. i, chap. iii, section 2, p. 243. Oxford, J. H. and J. Parker, 1855.

It will be noticed (pp. 124-5) that the Creed is recited in the plural form, and that, as in all the Eastern Churches, the Filioque clause is omitted.

The following rendering of the Creed is taken from Hammond's *Liturgies, Eastern and Western*, pp. 145-7, Oxford, Clarendon Press, 1878. It varies slightly from four other versions in my possession.¹

Correspondences will be noticed between the Anglican and the Armenian forms: both of them omitting the word "Holy" before "Catholic and Apostolic Church"; and both inserting "GOD of GOD"—the result not of accident, but of some early connection between these two branches of the Church Catholic. The Armenian offices have (as has been already hinted) manifestly influenced, in other instances besides these, the forms now possessed by the Western Church, and by the Anglican branch of it in particular. Thus we must go to Armenia for the use of the Magnificat as a feature of Evensong; the orthodox Eastern Churches singing it at Lauds. If it be asked how the Anglican Church has features which synchronize with the Armenian Church, while they differ from the ordinary Western use, the probability is that she received them through monastic offices. The Benedictine offices, *e.g.*, carry in them strong internal evidence of having been formed on the Armenian model, *e.g.*, as regards the number of their lessons. Now when Cassian passed (*c.* A.D. 420) from the East to France, bearing with him the seeds of our Western usages, he notably, as is generally admitted, modified the existing Church offices, but also founded monasteries. These, then, like St. Benedict's, a century later, might well be indebted to Armenia for their usages, and St. Augustine, on his passage through France to England, may have carried with him some of the monastic peculiarities. An instance of the influence of Benedictine usage on our present offices,

¹ There being no public library at Haifa, I have been unable to make use of Brightman's *Liturgies*, Vol. i.

is that the order adopted in our Litany, by which the Sovereign is placed before the bishops and clergy, was manifestly adopted from the monastic Litanies of the Reformation period, which had this order, while the Church Litany observed the contrary one.

Then the Deacon shall read the Holy Gospel, at the end of which all shall say : Glory be to Thee, O LORD our GOD.

Then shall the Nicene Creed be said in full.

“ We believe in one GOD the FATHER Almighty, Maker of Heaven and Earth, of things visible and invisible.

“ And in one LORD JESUS CHRIST, the SON of GOD (born or) begotten of GOD the FATHER, that is, only SON of the essence of the FATHER.¹

“ GOD of GOD, Light of Light, true (very) GOD of true (very) GOD ; (a thing begotten or) an offspring, and not a thing made. Himself of the nature of the FATHER, by Whom all things came into existence, in Heaven and upon Earth, things visible and invisible. Who for us men and our salvation, having come down from Heaven, was made flesh (or was made body), was made Man, *was born perfectly* of the Holy Virgin Mary by the HOLY GHOST.

“ Of whom He took body, soul (spirit) and mind, and everything that is in man, truly and not by semblance. (After having) suffered, (and being) crucified, buried, the third day risen again, (and) gone up into Heaven in the same body,² sat down at the right hand of the FATHER.

“ (He) is to come in the same body and in the glory of the FATHER, to judge the quick and dead ; to Whose kingdom there is no end.

“ We also believe in the HOLY GHOST, uncreated and perfect,³ Who spake in the Law, and in the Prophets,

¹ This addition was against the Arians.

² Against the Gnostics.

³ Τὸ ἐκ τοῦ Πατρὸς ἐκ Πορωμενυ is omitted.

and in the Gospels. Who came down upon the Jordan, preached (or proclaimed) the Apostle (or the One sent, Shiloh, Christ) and dwelt in the Saints.

“We also believe in one only Universal and Apostolic Church.¹ In one Baptism, in Repentance, in the expiation and forgiveness of sins ; in the Resurrection of the Dead ; In the Everlasting Judgment (sentence, or condemnation) of souls and bodies ; in the kingdom of Heaven, and in the Life Everlasting.”

“But those who say there was (a time) when the SON was not ; or that there was (a time) when there was no HOLY GHOST ; or that they came into being of things that were not ; or who say that the SON of GOD and the HOLY GHOST be of different natures, and that they be changeable and alterable, such does the Holy Catholic and Apostolic Church anathematize.”² (To which St. Gregory the Illuminator added)—

“But we will glorify Him Who was before the worlds by worshipping the Holy Trinity and one GODHEAD of the FATHER and of the SON and of the HOLY GHOST ; now and ever, world without end ; Amen.”

4. *The Cherubic Hymn.*

The choir sing the Cherubic Hymn, but only on very high occasions. It is unknown in Western Christendom. It is so called from its reference to the Cherubim which it contains. It appears to have been composed about the time of Justinian. Its object is described as being to excite the minds of the Faithful to the mysteries about to be celebrated. While it is being sung the priests say secretly a prayer called “the prayer of the Cherubic Hymn.” There are about eight proper hymns substituted as a rule for the Cherubic Hymn. In the *Divine Liturgy*,

¹ “The Creed of the Council of Toledo, A.D. 589, did not contain *sanctam* as an epithet of *ecclesiam*.”—*The Church Quarterly Review*, July 1879, p. 382.

² Against the Arians, who denied the Godhead of the third Person of the Holy Trinity.

published by Cope and Fenwick, p. 63, there is no allusion to it. The translation by Hammond in *Liturgies, Eastern and Western*, p. 149, is as follows—“We who mystically represent the Cherubim, and who sing the Thrice Holy Hymn to the Holy Trinity, let us lay aside all worldly care, that we may welcome the King of Heaven and Earth, Whom legions of Angels exhort unseen.”

Both Bishops and priests remove their head-dress from the Cherubic Hymn to the end of the service.

5. *The Great Entrance.*

The Armenian Liturgy differs from that of Constantinople in that the priest does not himself make the Great Entrance, or Offertory. He is adoring at the Altar, while the Deacons “carry the Sacred Bread and the cup of Immortality to the Altar.”

6. *The Prayer of the (second) Oblation, after the Divine Gifts are placed upon the Holy Table.*

“The priest, lifting up his hands, saith secretly the prayer of St. Athanasius, Patriarch of Alexandria.”

7. *The Kiss of Peace* comes next. This in the East always precedes consecration.

8. *Sursum Corda.*

The Deacon: “(To) the doors! (to) the doors!! Give ear with understanding and caution.”

“Let those who are unable to communicate go outside the doors and pray there.” The order to guard the doors, referring to the early days of heathen persecution, attests the extreme antiquity of this Liturgy.

There are no prayers for Catechumens, penitents, etc., these having become obsolete, but the *dismissal* of these classes still remains.

9. *The Great Intercession.*

The Deacon, standing on the right hand of the Holy Table, with clasped hands, distinctly mentions by name “those who first preached the Gospel, and of our first Illuminators, of the Holy Apostles, Thaddæus and Bartholomew,” etc. The prayers of

Sarapion, c. the middle of the fourth century, are witnesses that prayers for the departed were usual at that date.

10. The Blessed Bread.

It is the custom, as in all Eastern Churches, to distribute Blessed Bread to the people, while the psalms are sung at the close of the service. This Blessed Bread is always prepared by the officiating priest. It is a remnant of the Agape or Love Feast that the primitive Christians partook of together after communicating.

During the Divine Liturgy the Celebrant makes the Sign of the Cross on twenty occasions. Unlike the other Churches of the East the Armenians follow the Latin custom of beginning at the left shoulder.

There is no Rubric in the Divine Liturgy concerning Almsgiving. Every one is free to contribute according to his means, praying that the Celebrant may make remembrance of him in the holy service.

Prayer of St. Chrysostom.

It is interesting to note that the "Prayer of the Third Antiphon" at the commencement of the Divine Liturgy corresponds with our closing prayer of St. Chrysostom, at Matins and Evensong. It is as follows—

The Priest aloud : "O Thou Who didst teach us to pray, both in common as we do now, and in secret, and Who didst promise to grant the supplications of two or three gathered together in Thy Name ; Do Thou now fulfil the requests of Thy servants according to their wants ; Granting us in this world the knowledge of Thy Truth, and in the world to come Life Everlasting. For Thou, O GOD, art beneficent and loving ; and unto Thee belong glory, dominion and honour ; now and ever. Amen."

When the Communion is given to the people the choir sing the following hymn : "(O Church) Mother of the Faith, asylum of holy marriage ! Splendid

nuptial Chamber ! Dwelling of the immortal Spouse, Who has adorned Thee with Eternal Ornaments ! Thou art another admirable heaven, Elevated from Glory to Glory, Who regeneratest us by means of Holy Baptism, And makest us sons shining as the light. Who distributest to us this purifying bread, and givest us to drink this awe-inspiring blood ; Who raisest us to the highest degree, even to share the destiny of the celestial Intelligences.

"Come then, O sons of the new Zion, Approach the LORD with purity, Taste and see how our LORD is good and powerful.

"The Ark of the Covenant was a type representing Thee ; But Thou art the type of the Supreme Tabernacle. It has broken the adamantine gates.¹ Thou hast shaken from their foundations the gates of hell.

"It triumphed over the Jordan. Thou over the sea of universal wickedness. Its leader was Joshua : Thine is JESUS, the Only SON of the Eternal FATHER.

"This Bread is the Body of JESUS CHRIST, This cup is the Blood of the New Testament ; The greatest of mysteries is revealed to us, GOD manifests Himself to us.

"Here is CHRIST Himself, the Divine WORD, Who sitteth at the right hand of the FATHER, Who, sacrificed here amongst us, effaceth the sins of the world.

"He is blessed in all Eternity with the FATHER and the HOLY SPIRIT, Now, for ever and ever, Throughout all ages."

III. THE SACRAMENT OF THE HOLY CHRISM

The Eastern Church, with its characteristic reverence for antiquity, refused to separate what the primitive Church had joined, and Infant Baptism, Infant Confirmation, Infant Communion follow, in its practice,

¹ The Gates of Jericho.

in immediate sequence. "To whatever extent Infant Baptism can claim Ecumenical authority in the first six centuries, to the same extent Infant Confirmation can claim it too."

Tertullian, c. 160-230 (*De Baptismo*, Chap. VII), says: "Next, coming forth from the Baptismal font, we are anointed with oil, blessed according to the primitive ordinances." [I am aware that Tertullian expressed his own *private* opinion that Baptism had better be deferred till after the time of infancy.]

An interesting case of Infant Confirmation is quoted by Canon Mason from St. Augustine (A.D. 396-430).¹

In all Eastern Churches the Chrismation, and the form of words accompanying it, is the essential of Confirmation. It is always given by the priest, immediately after Baptism. The Holy Oil is consecrated by the Catholicos of Etchmiadzin, with the revered relic (the right arm) of St. Gregory the Illuminator.

The Holy Oil is made of different herbs as stated and described in Exod. xxx. 23-26.

Maundy Thursday every seven years is the day recognized by East and West as the Day for the Consecration of the Holy Chrism (*μύρον*). The preparation is elaborate, and there is a resemblance between the Armenian, and the Greek, and Coptic usage of some thirty-six aromatics.

In the Orthodox Greek Church only the Ecumenical Patriarch of Constantinople (assisted by twelve Bishops), consecrates the *μύρον* every seven years, on the Thursday morning before Easter Day, at the Cathedral, Phanar, Constantinople, in connection with a celebration of the Holy Eucharist. After Easter, the *μύρον* is sent to the three Patriarchs (Alexandria, Antioch, Jerusalem), and the other Orthodox Eastern Authorities. The Metropolitan of Ptolemais informs me that 1910 is a year appointed for this Orthodox Greek Consecration.

¹ *The Relation of Confirmation to Baptism*, pp. 82, 83. Longmans, 1891.

The Armenian Use varies only slightly from that of the Greek.

Immediately after Baptism, the same priest administers to the child the Holy Sacrament of Confirmation. At first the hymn is chanted, called the Hymn of the Holy Chrism, which being finished, the priest dips his right thumb in the holy oil, and in the form of a cross, he anoints the body of the newly-baptized in nine different parts as follows: First on the *forehead*, saying: "N——, May this sweet oil which is poured upon thee in the name of CHRIST, be a seal of the celestial gifts."

And this, says the rubric, is properly the confirmation, or Sacrament of the Chrism; all the other unctions are merely ceremonial and sacramental acts.

After the unction of the forehead, succeeds that of the *eyes*, at which the priest says: "N——, May this seal, which is offered to thee in the name of JESUS CHRIST, illuminate thine eyes, lest thou sleep the sleep of death."

Thirdly the priest anoints the *ears*, saying: "N——, May this ointment of sanctification make thee obedient to the commandments of GOD."

Fourthly the *nostrils*, saying: "N——, May this seal, in the name of JESUS CHRIST, be unto thee a sweet savour of life unto life."

Fifthly the *mouth*, saying: "N——, May this seal, in the name of JESUS CHRIST be unto thee as a guard and as a solid door to thy lips."

Sixthly both the *palms*, saying: "N——, May this seal, in the name of JESUS CHRIST, be to thee the cause of good works, of virtuous deeds, and of life."

Seventhly, the *heart*, saying: "N——, May this divine seal, in the name of JESUS CHRIST, create in thee a clean heart, and renew a right spirit within thee."

Eighthly, the *spine*, saying: "N——, May this seal, in the name of JESUS CHRIST, be to thee a shield of

safety, wherewith thou mayest be able to quench all the fiery darts of the devil."

Ninthly, the *feet*, saying : "N——, May this divine seal, in the name of JESUS CHRIST direct thy steps to Eternal Life, and keep thy feet from erring.

"N——, Peace be to thee, the delivered of GOD. N——, peace be to thee, the anointed of GOD."

This being done, the priest blesses the garments of the child, who is then clothed. Then he binds his neck with the red and white string, which was twisted in the beginning of the ceremony of Baptism, and at the end of which is usually fastened a small cross. Then, covering him with a white coat, he places in his hand a wax candle, and says : "N——, Receive the lamp of faith, and of good works, so that when the bridegroom shall come, thou mayest be worthy to enter unto the Wedding of Light, and enjoy eternal life."

The priest then takes the child in his arms, and brings him up the steps of the Altar, makes him adore before the Holy Cross, and says : "N——, the servant of JESUS CHRIST, coming by his own will from the state of a Catechumen to that of Baptism, and from that of Baptism to adoration, worships before this holy Altar ; he strips iniquity from his person, and clothes himself with the light of the knowledge of GOD ; In the name of the FATHER, and of the SON, and of the HOLY GHOST."

He then gives the child into the arms of the god-father, and, opening the tabernacle where the Sacrament is kept, he administers the Communion to the child, and with this, the Holy Rite is finished.

Baptism is usually administered after the celebration of the Divine Liturgy. The infant is now brought to the Altar, and the priest communicates, and, after dipping his finger into the holy Chalice, puts it into the mouth of the babe, saying : "N——, (receive) the Plenitude of the Holy Ghost."

If, however, the ceremony of Baptism is performed at a time when no celebration takes place, then the priest takes the Holy Sacrament reserved in the Tabernacle, and signs with it the mouth of the babe, in the form of a cross, saying the above-named words, and then replaces the Holy Sacrament in the Tabernacle. This is called "Communion by the lips."

A procession afterwards accompanies the child to the door of the church reciting alternately Psalm xxxii and a prayer, at the end of which a hymn is chanted in honour of the Holy Trinity. The child is then conveyed home, where, eight days after, the priest repairs and take off the string, with which the neck of the child had been bound at the end of the Confirmation. And in doing this he recites prayers adapted to the occasion, and presents the infant to the mother.

When the child attains his fortieth day, he is carried to the door of the church *accompanied by his mother*, and the priest then pronounces upon both of them special prayers. They are then brought into the church, and the priest, taking the child in his arms, places him upon the steps of the Altar, as if in order to make him adore, and then returns him to his mother. They then chant a hymn in honour of the Virgin Mary, which being finished, the priest then blesses them, and the ceremony is over.

IV. THE SACRAMENT OF PENANCE

This Sacrament is administered nearly in the same way as in the Latin Church. It is auricular, and has always been so since the days of St. Gregory the Illuminator.¹

¹ "In the Early Church, great sins excluded from Communion until the sinner had been reconciled by Penance. Ordinarily, the confession of sins in such cases, and the undergoing of Penance were public."—The Rev. Darwell Stone.

The Armenian Church is very vigorous in exacting auricular confession, and in the Penance enjoined.

All Armenians are at least expected to approach the Sacrament of Penance five times a year, *i. e.* on the Epiphany, at Easter, the Transfiguration, the Assumption of the Virgin Mary, and the Exaltation of the Cross. The two first festivals are obligatory.

My friend, the Rev. Theodore Isaac, the Armenian priest in Boston, U.S.A., however, stated at a meeting of the English Church Union in December 1900, that Confession was not necessarily required before Communion. "A communicant must give notice to the priest, and confess if he had any special sin to confess, but this was left to his conscience." *The Guardian*, December 12, 1900, p. 1758.

The penitent, having finished the examination of his conscience, kneels down before the Confessor and says : " I have sinned before the All-Holy Trinity, FATHER, SON, and HOLY GHOST. I have sinned before GOD, I confess before GOD, and before you, Holy Father, all my sins ; for I have sinned before GOD, in thought, words and deeds, willingly and unwillingly, consciously and unconsciously."

Then he confesses distinctly, one after another, all the sins he has committed, after which he adds : " Holy Father, I have you for conciliator and intercessor with the Only-Begotten SON ; I pray you, that through the power which is given you, you loose me from the bands of my sins."

The priest then, according to the rubric, shall counsel the penitent, and inflict some penance, if necessary, after which he shall pronounce the authorized absolution. He then recites the LORD'S Prayer, and the penitent departs in peace.

A few additional remarks seem necessary. Confession is so far compulsory that every communicant must previously present himself to the priest, and receive absolution individually, whether he makes a

special confession of his sins, or repeats the general confession only. Sometimes even this is not possible, in consequence of the communicant's ignorance. If ignorant, he repeats the usual formula after the priest. In the case of small children, it is left with the parents to bring them to confession, or not. But no priest would refuse Holy Communion to a child under seven years for not having gone to confession previously.

However, as a rule, a general absolution is pronounced by the priest over all the communicants just before the administration of the Blessed Sacrament to the people.

V. THE SACRAMENT OF HOLY MATRIMONY

The function of Holy Matrimony, called the "Imposition of the Crown," is of considerable length, and the ceremony takes place in the Church, but in exceptional cases first in the house.

It is usual for the parents to act for the bride. The bands of consanguinity reach to the seventh degree, and those of affinity until the fourth.

Until lately the betrothed, from the time of their consent, to their marriage, used to have no intercourse with each other, neither could see each other.

On the day of the marriage, a little before the hour appointed, the priest, accompanied by his deacon, proceeds to the house of the bride, and blesses the nuptial-pledge, or ring and robes, repeating prayers, and imploring GOD to make the betrothed happy. The bridegroom comes to the same house with pomp, when a short office is said.

Then the betrothed, accompanied by all their party, proceed to the church, where they make their profession of faith, and confess their sins, in order to partake afterwards of the Holy Communion. They then twist two garlands, repeating, while twisting that for the bridegroom, Psalm xxi, and that for the bride Psalm xlvi.

After an address by the priest, the usual interrogations, repeated thrice, and prayers, the officiant places the crowns upon the heads of the newly-married couple, invoking for them all spiritual and terrestrial blessings, and makes upon them the sign of the cross.¹

The newly-married couple receive the Holy Communion, and the Divine Liturgy being finished, the whole party proceed to the husband's house, chanting hymns and other sacred songs.

In former days the crowns were worn for eight, or at least for three days, and during this period the pair live separate.

The ceremony for the marriage of widows is shorter, and a special licence from the Diocesan is necessary.

Marriages are never celebrated on Fast Days, nor on Feasts called Dominical, nor during the seven weeks after Easter. Monday is the day generally chosen for this ceremony.² The indissolubility of Holy Matrimony is insisted upon, so that divorces or separations are exceedingly rare, the permission of the Catholicos being necessary.

VI. HOLY ORDERS. (See *The Priesthood*, page 84.)

VII. THE ANOINTING OF THE SICK³

It is important to quote the actual language of the Armenian Church in her *Instruction in the Christian Faith*, under the heading of "The Anointing the Sick."

¹ The placing of the marriage wreath is held to be null and void if it takes place without the consent of the bride and bridegroom. "Let no priest place the wreath on (marry) a man or woman by constraint or violence. For such a marriage is not binding but may be loosened; and the priests who marry such persons are not free from censure or chastisement."—*Instruction in the Christian Faith*, p. 26.

² In many places marriages take place on Thursdays.

³ Mr. F. C. Conybeare states that "no such rite is found in any ancient Euchologian, or Mashtotz, that I ever saw. See my *Rituale Armenorum*, where I have used all or almost all the most ancient MSS. in existence."

Q. How does the Sacrament of Anointing the sick avail?

A. To strengthen the sick in the hope of receiving healing of their bodily disease, and also the forgiveness of their lighter sins.

Q. In what way were the Apostles wont to administer this Sacrament?

A. Sometimes by merely laying their hands on the sick, and praying; and sometimes also by anointing their body in the name of the LORD.

Q. May this Sacrament be administered without the anointing with oil?

A. Yes, as it is the custom in the Armenian Church. "Prayer gives efficiency to the oil, and completes the remedy given for healing the sickness; therefore it is good to use both; but if through inability, neglect or some other cause, the anointing is omitted, prayer must at all events always be made." (*Chosrov, in comment on P. Book.*)

As a matter of fact anointing the sick is now dropped, prayers for the sick being substituted.

The Armenian Rite of the Anointing of the sick closely resembles the Coptic in its use of a seven-wicked lamp,¹ but differs in allowing the service to be held at the bedside, in cases where the sick person is unable to go to the church.

This practice of anointing the sick with oil from a church lamp is extremely ancient, St. Chrysostom distinctly speaks of persons who had been anointed with oil from such a lamp, and had been cured of divers diseases.

Unction is practised, not so much the *viaticum*, known as "Extreme Unction" (as in use among the Armenian Roman Catholics), but for the benefit of the sick who may be restored.

The earliest instance of the view of Unction as a Rite to be administered as a preparation for death, is at the end of the eighth century, or at the beginning

¹ An illustration of this seven-wicked lamp of Iron for the Anointing of the sick is given in Butler's *Ancient Coptic Churches*, Vol. ii, page 76.

of the ninth. There is no clear record of the use of Unction for the sick until the fourth century, but after that date there is ample evidence of its regular use, and in the sixth century, both in the Eastern and Western Churches Holy Unction was universally practised with a view to bodily healing. (See the Report of the Lambeth Conference, 1908, Committee appointed to consider and report upon the subject of (a) *The Unction of the Sick*, S.P.C.K., pp. 137-8, section 5.)

THE ARMENIAN CHURCH IN THE UNITED STATES OF AMERICA

THE Armenian Church of the Holy SAVIOUR at Worcester, Massachusetts, was nearly destroyed by fire on Feb. 7, 1904, but was restored for Divine Worship on Sunday, May 2, "Second Palm Sunday," according to the Armenian Kalendar.

Bishop Hovsep Saradjian was the Officiant, and was assisted by the following Vardabets : The Reverends Mashtotz Papaziantz, Rector of the Mission ; Arsen Verhouni, Rector of the Providence Mission ; Levon Mortaugesian, Rector of the New York Mission ; and Theodore Isaac, (married) rector of the Boston Mission. About 500 Armenians were present at the Morning Services, including a dozen delegates from the other Missions.

Bishop Saradjian was sent to the United States in 1889, and was the first Armenian Ecclesiastic to establish a local mission. He had his headquarters in Worcester from the beginning, but in 1892 he resigned, and went to Etchmiadzin for consecration, returning in 1898.

In 1893 the Catholicos of All Armenia gave him the title of Archbishop, because of the many services he had rendered his people, by whom he was greatly beloved.

The formal opening accomplished, Archbishop Saradjian, assisted by the other clergy, proceeded to

the blessing of the four sides of the earth. Moving slowly to the east side of the church he blessed that with prayers and psalms for the welfare of Armenia, and the Patriarchal Throne of that country. At the west side of the church the clergy halted, while the Christian Kings and Rulers of the forces of the earth were blessed. On the north there were prayers and blessings for the convents, and cities and villages of the world, and on the south, the cornfields, the labour and fertility of the earth and of mankind were blessed.

On Easter Eve, 1905, "the Rest of CHRIST," according to the Armenian Kalendar, the Rev. Theodore Isaac held services in a hall (837, Washington Street, Boston) at 7.30 o'clock, and celebrated the Holy Eucharist on the following morning, *Zatick* (Easter).

Mr. Isaac has been pastor of the Boston Armenian Mission since 1904. He is one of the most learned married clergy. He is a graduate of Bonn University, and has been a welcome guest at Cowley (the Society of St. John the Evangelist). After acting as a teacher in St. James's Convent, Jerusalem, and at Calcutta, he was ordained to the priesthood by Archbishop Lukias of Erevan in 1895, at the Cathedral of Etchmiadzin.

In 1907, Yeznik Abahoony was appointed Armenian Archbishop in America, in succession to the Most Reverend Hovsep Saradjian, who resigned in September 1906. He was duly elected by the Clerical and Lay Delegates of the Armeno-American community, who met at the church of the Holy Saviour, Worcester, Massachusetts. The election was ratified by his Holiness Meguerditch, Supreme Patriarch and Catholicos of All Armenia.

Yeznik Abahoony was a native of the Turkish Armenia, and a graduate of the Armenian Church University at Constantinople, and had command of

six languages, including English. His zeal for his Church in Turkey and his pronounced patriotism inflamed the hatred of the Turks, and the late Sultan (Abdul-Hamid II) had him thrown into prison, where he remained many months. At length he managed to make his escape, and fled into Egypt. But his life was not safe even there, the Sultan having vainly endeavoured to persuade the officials of the Armenian Church in Egypt to send him back to Turkey.

The Armenians of America were much pleased when he was appointed to advance the cause of their Church in the United States. After ministering in their midst for a few months he returned to Turkey in very poor health.

While in Constantinople, he was stricken with apoplexy and expired. Consequently the Armenians in America are again without a head. The learned Bishop of Adana (Musegh) has been invited from Boston to fill this post, since the massacres of 1909, when a British captain secured his passage from Mersina to Alexandria. It is doubtful whether he will accept any appointment in the United States of America.

Among the Armenians there is a wide field for the American Church. The situation is simplified by the kindly interchange between the Clergy of both Churches, the readiness of the Armenians to receive the Sacraments in our churches, and their grateful acknowledgment of all aid and sympathy from churches of the Anglican Rite.

The American Congregationalists have exceeded all other Christians in contributing men, women, and means for religious work among Armenians in Asia Minor. For this they deserve great praise. But under their instruction many Armenians have, alas, severed their connection with their Apostolic Church ! and lost the blessing of the Episcopate which we agree with them in holding to be essential.

It would seem that the American Church, whose policy, like the Church of England, is to give aid to enlighten and strengthen, but not to proselytize, their fellow-Christians of the East, has a GOD-given opportunity.

It must not be supposed that interest in the Armenian Church is an entirely novel feature with the American Church, for a report of the Bishop of Ohio, Dr. Bedell, as chairman of the sub-committee on "Ecclesiastical Reform and Toleration in the East"—*Armenian Papers*, Document V—was presented to the Joint Committee of the General Convention of the Protestant Episcopal Church in 1879, and later on, the Committee for *Closer Relations with Oriental Churches*, in the Diocese of Albany have been active and helpful.

The Armenians have various societies in the United States for the aid of their schools and orphanages in Armenia. The initiative fee is one dollar, and each member contributes five cents a week, or as much more as he cares to give. In a poor Armenian Community at Nashau, consisting of about five hundred of their countrymen, at one meeting, they raised the magnificent sum (for them) of 715 dollars. And what the Armenians are doing in Nashau, they are doing all over the country.

THE PRESENT ARMENIAN POPULATION IN THE UNITED STATES

THE *Avedaper*, No. 20, 1909, an Armenian weekly publication, issued from the American Bible House, Stamboul, gives the following statistics of Armenian emigration from Turkey to the United States—

"The first emigration for the purposes of study and business took place in 1850, on a small scale. The second emigration occurred between 1885-1895, consisting of 15,000, owing to Turkish persecutions.

"From 1905-1909 owing to the massacres in Adana, and elsewhere, many went as fruit-growers with their families to California. Since the last massacres in 1909, about a hundred have been leaving every week for the United States. Armenians in America, through one of their societies, find employment for Turkish immigrants.

"There are already 75,000 Armenians in the United States, of which number 35,000 have become American citizens. Their occupations include 75 medical men, 30 dentists, artists, architects, professors, musicians, photographers, merchants, tailors, shoe-makers, stone-cutters, barbers, grocers, carpet-repairers, rug-importers, factory-hands. The farmers are found only in California."

ARMENIAN ROMAN CATHOLICS¹

THE Roman Catholics began to disturb the peace of the Armenians as early as the eleventh century. This influence dates from the period of the Crusades.

In A.D. 1198, Leon, who founded the Armenian Kingdom under Latin auspices, was crowned King of all the Armenians at Tarsus, by the Catholicos Gregory VI. Under his influence the ceremonial worship of the Church became much latinized, especially in Eastern Armenia.

The Popes at various times, particularly in the years 1145, 1341, and 1440, when the Armenians sought the help of the Western Powers against the Mohammedans, made attempts to procure their union with Rome, but, in these cases, it was only the political rulers who parleyed with the Papacy. The great mass of the people retained their ancient ecclesiastical opinions.

A.D. 1341. It seems almost too absurd to state that Pope Benedict XII complained of no fewer than one hundred and seventeen heresies held by the

¹ "Was it not rather the case that the Armenians of Cilicia coquetted with Rome of their own accord, by way of escaping from Byzantine pressure?"—Mr. F. C. Conybeare.

Armenian Church. In the fourteenth century the Dominicans had a mission in Armenia.

A.D. 1440. Union with Rome was at this date accepted by the scattered Armenians outside of their country, only in the West and Persia, but not in India or China.

When Constantine V was Catholicos, the Council of Florence was held. His attendance was invited by Pope Eugenius IV. The Catholicos deputed four Vardabets to represent him at this Council. The Catholicos, led by political reasons, and without consulting his Synod and dignitaries, and therefore without full authority of the Armenian Church, failed to accomplish the wishes of the Pope. The decrees of this Council have never been communicated to, nor accepted by, the Armenian Church. In fact these Armenian Legates did not arrive at Florence until the Byzantines had gone.

A.D. 1742. Benedict XIV instituted the Latin Patriarchate of Cilicia.

A.D. 1830. Pius VIII created the Armenian Roman Catholic Primacy at Constantinople.

A.D. 1867. Pius IX united Cilicia with the Primacy at Constantinople, so that this Latin Patriarch now bears the title of Cilicia, and has his residence in Constantinople.

The incessant labours of the Church of Rome during the last five and more centuries have had the result that, according to Roman reckoning something over 50,000 Armenians have united themselves with Rome. No doubt the Latin Church awaits a great harvest from among the Armenians in the future, and their appointment of Bishops in places where, in ordinary circumstances, a parish priest would suffice clearly shows this expectation. At present, they have no less than twenty Bishops, with their Patriarch, over them.

There are Armenian Roman Catholics in Turkey,

Armenia (Greater and Lesser), Mesopotamia, Persia, Syria, Egypt, Italy, Poland, Galicia, Tiflis, Zamar, and Aretaber (Caucasus), at Ekaterinislau (Southern Russia), Marseilles, England, and the United States of America.

They also possess Religious Orders: the Mekhitarists at Venice, and at Vienna, and they have a college at Rome, and a seminary at Deir Ezoumar in Mount Lebanon. There is an Institution of Sisters at the Convent of the Immaculate Conception in Constantinople for the education of young girls—especially those newly converted.

The Society of Mekhitarists was founded by Mekhitar Vardabet, an Armenian, who was born at Sebaste, Minor Armenia, A.D. 1676.¹

Outside of Austria, the Armeno-Roman-Catholics are organized under the Patriarch of Cilicia. Within Austria, they are under the Archbishop of Leopol, who is independent of this Patriarch.

All these Uniats acknowledge the Papal Supremacy, and agree in doctrine with the Latin Church, though they have been allowed to preserve, with alterations, their National Liturgy in Armenian.

The *Avedaper* (the Armenian newspaper above mentioned) states that since the Adana Massacres of April 1909, the Latins and Armenian Roman Catholics have imported several of their priests and monks into the Adana districts and villages. They are assisting the poverty-stricken Armenian peasants with alms.

The Armenian Roman Catholics have an immense church at Marash with a congregation of over 8,000.

¹ An account of the Monastery of St. Lazarus is given in Curzon's *Armenia*, chap. xv.

APPEALS FROM THE LATE ARCHBISHOP MEGUERDITCH'S CONGREGATIONS IN AINTAB AND MARASH TO THE BISHOP IN JERUSALEM AND THE EAST
(DR. BLYTH)

The Rev. J. T. Parfit, B.A., Church of England Chaplain at Beyrout, Syria, has lately issued the following statement and appeal—

[*Note.*—Mr. Parfit is not responsible for the accompanying footnotes.]

“Nearly forty years ago, Archbishop Meguerditch (a Prelate of the Ancient Armenian Church) was received into communion with the Church of England by Bishop Gobat of Jerusalem.¹

“A very extensive movement of reform was at that time sweeping over the Armenian Congregations of Asia Minor, and with so many movements of this kind, it was partly religious and partly inspired by political hopes and aspirations. Archbishop Meguerditch placed himself at the head of the movement, and in a very short time as many as forty-three congregations were formed in the towns and villages around Aintab.² The late Canon Tristram visited this district, and subsequently collected funds for the erection of a church in Aintab for the headquarters of the Archbishop. Besides an episcopal residence, a school-house, a few class-rooms, and the skeleton of a fine large church were erected, but unfortunately never completed.

“No English missionary was near enough to give oversight to the work, and the Archbishop did not prove equal to the

¹ See a published letter confirming this statement signed *S. Angl. Hieros* to the Bishop of Ohio, October 4, 1875, in Document V, *Oriental Churches*. General Convention of the American Church, 1879. Archbishop Meguerditch seceded from the Armenian Church in 1865.

² Aintab, the mediaeval Hamtab, is a large garrison city, 65 miles N.N.E. of Aleppo, in the Aleppo Vilâyet, with a population of about 80,000 (Moslems 55,000, Armenians 20,000, Protestants 5,000).

work of organizing so large and delicate a movement. The political element was a hindrance, and in 1895 the work of all the Churches was thrown into confusion by the well-known Armenian massacres. The church property suffered some damage, the congregations were demoralized, for communications were practically cut off, and the Archbishop never seemed to recover from this great shock. The work began to languish, he passed away in 1903,¹ and was buried in the unfinished vestry of his church at Aintab.

"The Roman Catholic relatives of the Archbishop

¹ The Archbishop entered into rest in January 1904, and was buried by the Rev. M. G. Papazian, senior pastor of the Haik Evangelical Church, Aintab. In the *Life of Archibald Campbell Tait*, Archbishop of Canterbury, pp. 521-2, Vol. ii, Third Edition (London: Macmillan & Co., 1891), a curious footnote is attached to the amusing text : "This ex-Armenian Archbishop had been long in correspondence with Archbishop Tait, and had come to England, November 16, 1879, in great poverty and distress, on purpose to consult him. The difficulty was how to encourage the old man's reforming zeal without allowing him to become a mere imitator of Anglicanism. The advice which had been given him by Bishop Gobat of Jerusalem did not altogether commend itself to Archbishop Tait."

I have in my possession a copy of the licence given by Archbishop Meguerditch to the Deacon Yegiha Coujegelian, after his ordination at Aintab on September 13, 1895. This extraordinary document proves how unfit the Archbishop was to represent Anglican interests in Asia Minor.

In 1880 the Archbishop published in London an Armeno-Turkish foolscap 8vo edition of the *Book of Common Prayer*, which was in use at Aintab on Easter Day 1907. The parts *imperfectly translated* are : Morning Prayer, Evening Prayer, the Creed of St. Athanasius, the Litany, the prayer for All Conditions of Men, A General Thanksgiving, Holy Communion, Public Baptism of Infants, Churching of Women, the Catechism, the Order of Confirmation, the Solemnization of Matrimony, the Burial of the Dead.

The parts *omitted* are : the Preface, the Kalendar, Prayers and Thanksgivings upon several occasions, The Collect, Epistles and Gospels, Order of Private Baptism, The Order of Baptism for Those of Riper Years, The Order for the Visitation of the Sick, A Commination, The Psalter, Forms of Prayer to be used at Sea, The Form and Manner of Ordaining and Consecration of Bishops, Priests and Deacons.

took possession of the episcopal residence¹ and other property; an ignorant deacon usurped authority, secured the Archbishop's official papers, with the title deeds, and attempted to hand over the church and property to the Ancient Armenian Church. The congregation resisted, a riot ensued, and the Turkish police authorities took possession of the keys of the church. The church remained closed for eighteen months, during which time many petitions and deputations were sent to the Anglican Bishop in Jerusalem, begging of him to take charge of these distressed congregations. At length his lordship authorized me to go and examine into their difficulties, and advise how best to relieve them. As a result of my visit in August 1906, the key and the official papers were recovered, the church was re-opened, and the congregation was re-organized under the temporary charge of the Rev. M. G. Papazian, B.D. About £30 were at once collected in the city, and a few necessary repairs were immediately taken in hand.

"In April 1907, the Ven. Archdeacon Dowling accompanied me on a second visit,² and on this occasion I extended my journey to Marash, where I found a very earnest and warmhearted congregation which had been kept together by the faithful exertions of a priest and deacon, who were ordained by Archbishop Meguerditch. Important arrangements were made with a view to their official recognition as Native Episcopal congregations under the jurisdiction of the Bishop in Jerusalem, in accordance with the laws that govern the recognized Episcopal congregations in Palestine and other parts of the Ottoman Empire.

"A very able professor of the Central Turkish College (Prof. Levonian, Ph.B.)³ has undertaken the duties of

¹ It is still occupied by the late Archbishop's Roman Catholic relations.

² On Easter Day I was invited to preach in the new unfinished Armenian Cathedral of St. Mary the Virgin in Aintab, to a congregation of 4,000, holding a Gâvazán (Vartabet stick) in my right hand, the Rev. Vahan K. Guldalian kindly interpreting each sentence into Turkish.

³ Burnt alive by Turks, with nine other ministers within a church at Osmaniye, on the Adana plain, April 11, 1909.

honorary superintendent, and will be licensed to the Aintab Church as a lay reader. He is much beloved by the clergy and laity of the Ancient Armenian Church, as well as by the members of the Reformed Congregation. His nephew, who is also a junior instructor in the Central Turkey College, has gone to Haifa to be prepared by Archdeacon Dowling for ordination as deacon. The priest and deacon of Marash are also to come to Haifa for instruction before they receive a licence from the Bishop. Now that the railway is completed to Aleppo, it is possible to reach Aintab from Beyrouth in two days, and the Bishop has authorized me, as the Chaplain in Beyrouth, to take the oversight of the congregations, and pay periodical visits to Aintab and Marash until it is possible to appoint a resident priest-in-charge.

"There are three large self-supporting congregational churches in Aintab, and three in Marash, with membership between them of over 9,000 persons. There is every reason to suppose that Episcopal congregations will also speedily become self-supporting, and to this end it is necessary to complete the churches and other buildings as soon as possible, for, at present, the church is uninhabitable in the winter. With a little outside help the church can be finished and furnished, the congregation will then be kept together, and an income will be forthcoming to support a pastor.

"The Ecclesiastical Authorities of the Ancient Armenian Church have strongly urged us to come and develop our work in Aintab and Aleppo.¹ In the latter place thousands of Armenians have gone over to the Roman Catholic Church for political reasons, and the Bishop begs us to help him to preserve the integrity of his congregations by sending him some trained teachers for their schools.²

"In Aintab itself their adherents number 20,000, but their one beautiful Cathedral will only accommodate 4,000, so that nearly 16,000 are shut out from attending Divine Service on Sundays; and the Government will not give the Armenians permission to build new churches. The spread

¹ In Aleppo there are 7,000 Armenians, 80,000 outside its immediate neighbourhood.

² There are about 600 children in the excellent Armenian schools at Aleppo.

of education has kept alive the reforming instinct that prevailed in the early days of Archbishop Meguerditch with the additional advantage that the political element has worked itself out, and vigorous new movements of an evangelistic nature are stirring the very heart of the larger congregations in some of the cities of Asia Minor.

"An appeal is made for a little timely assistance. £500 will enable us to consolidate this good work at once."

ARMENIAN PROTESTANTS

IT is impossible to obtain accurate statistics in Turkey as to the number of Armenian Protestants who have left their parent Church. They are mainly the fruit of American Congregationalist and Presbyterian labours. Their first missionaries reached Syria in 1819.

The American Board of Commissioners for Foreign Missions have their offices at Congregational House, Boston, and are undertaking mission and educational work among Armenians and others in their Western Turkey Mission, Central Turkey Mission, and Eastern Turkey Mission. The publications of the Congregationalists have to a considerable degree raised the standard of education among portions of Armenians, by putting into their hands cheap copies of the Holy Scriptures.

The American varieties of the Bible in whole, or in part, consist of: (1) Modern Armenian; (2) Ancient Armenian; (3) Ararat Armenian; (4) Armeno-Turkish; (5) Armeno-Kurdish. They also supply manuals of the ordinary colloquial language, and develop the modern Armenian as a literary language.

At the same time they have spared neither pains nor opportunities to propagate Protestant ideas, commentaries on the Holy Scriptures, religious tracts and journals which have formed the literary means of making Armenians familiar with the theories of a

ministry without an Episcopate. At the same time, I am bound to express my admiration of the excellent educational work which is being so successfully carried on in four of their colleges with which I am acquainted.

An Anglican Churchman naturally prefers that such work in Cilicia should be conducted on lines so wisely inaugurated by the Archbishop of Canterbury, Dr. Benson. The aim of "the Archbishop's Mission to the Assyrian Christians" is clearly set forth in the following sentence: "Our object in sending out these two priests is not to bring over these Christians to the communion of the Church of England, nor to alter their ecclesiastical customs and traditions, nor to change any doctrines held by them which are not contrary to that Faith which the HOLY SPIRIT has taught as necessary to be believed by all Christians, but to encourage them in bettering their religious condition, and to strengthen an ancient Church."

American Protestant colleges are in good working order at Constantinople, Smyrna, Aintab, Tarsus, Marsovan, Karput, and Beirût.¹

There are high schools at Baghchéjik, Sivas, Talas, Marash, Aintab, Hadjin, Urfa, etc.; theological schools are in existence at Marash, Karput, and Marsovan.

Colleges for girls exist at Constantinople (Scutari), Brussa, Baghchéjik, Marash, as well as many high schools for girls.

There are two schools for the blind at Marash and Urfa; also hospitals at Aintab, Adana, etc., as well as orphanages at Adana, Marash, Urfa, Deortyol, and Kessab.

At Marash in 1907 there were 1,294 boys in the

¹ This last-mentioned college is not solely for Armenians.

Mr. Lynch (Vol. ii, pp. 93-95), when referring to the American Mission at Van, understands "that the making of proselytes is no special or paramount object of the teaching which they dispense."

American Protestant schools, under 46 Armenian teachers.

In every American college there is a branch of the *Young Men's Christian Association*. Abdul-Hamid II forbade any instruction being given in these colleges on the History of Armenia.

ARMENIAN MASSACRES FROM 1894-1909

AN Armenian friend from Marash has supplied me with a list of Armenians killed and massacred in Turkey between 1894-1909, amounting in number to 600,000.

In April 1909, the massacres at Adana, Tarsus, Antioch, Kessab, and many villages in the Vilayet of Adana and Aleppo amounted to between 20,000 and 30,000. Some 80,000 lost their property, and over 25,000 were left utterly destitute. These Armenians have left behind them some 5,000 orphans. Instead of entering into painful details which affected all these points, it must suffice to quote the exact description of the Rev. Dr. James Martin, the missionary physician at Antioch—

"THE MASSACRE OF THE ARMENIANS IN ANTIOCH."

"About Thursday, the 15th April, 1909, there arrived in Antioch a person claiming high rank and authority, said to be the head of a Mohammedan society whose 'members devoted their lives even to death for religion and country.' He assembled the leading Mohammedans and harangued them. Next day (Friday) the Christians of the town observed with some concern that nearly every Mohammedan's shop was closed, and that not only as is customary, some of the Mohammedans, but all of them went to the mosques to their Friday prayers. On the evening of that day and the next, great meetings of the principal Mohammedans of the town were, as we now learn, held in the houses of their chief men. Meantime the Christians were further alarmed, observing that the Mohammedans were buying up

arms and ammunition. Then passed quietly the Sabbath day and much of Monday. The Mohammedans were very carefully and craftily concealing their designs.

"On Sabbath evening, the 18th, the British Vice-Consul called on me and requested that I would compose and write out for him an urgent telegram to the British Consulate at Aleppo. The telegram stated the threatening aspect of affairs here, asked the Consulate to apply to the Governor-General for protection for those for whom the Vice-Consulate is responsible, and also suggested the Consulate ask the Embassy to send warships to Swedea (Bay of Antioch). The latter clause was added greatly on behalf of the Armenians here and between Antioch and the sea, whose safety in the massacre of fourteen years ago we believed mainly owing to the arrival of warships for which we then applied. When the Vice-Consul tried to dispatch this telegram he was met with such objections and conditions as he felt meant refusal of his telegram. We then wrote a short letter, which, with a copy of the telegram, the Vice-Consul dispatched to the Aleppo Consulate by special messenger. On Monday the Armenians felt too alarmed to open their shops. The local government and their associates practised diligently and all too successfully a policy of deceit, and putting the Armenians off their guard, prevented theirconcerting any measures of self-defence or for escape.

"Thus, in the afternoon the authorities of the town, with the Mohammedan chiefs, sent plausible assurances to the Armenians, and saying: 'Why do you not open your shops? You have nothing to fear,' invited them to a 'friendly conference' in the Armenian Church building. The Armenians went, including their Bishop of Antioch, another bishop who was a visitor from a distance, and one or more priests. The Armenians passed sherbet and coffee around to their Mohammedan visitors, while the latter addressed them with professions of friendship and assurances of 'peace, peace.' That meeting to proclaim liberty and fraternity had not concluded when already the massacre began. As the bishops and people went to pay their respects to their visitors as they withdrew, their ears were greeted with the agonizing screams and cries and woeful

lamentations of their people in a distant part of their quarter, where the assault was first made. With the most urgent entreaties they begged the Governor of Antioch and his suite the lives of the people ; but no regard was made to their moving, melting supplications.

"Arms and ammunition had been supplied at the Government barracks to the military reserves, and to volunteers, for the purpose of the massacre, and at the barracks those whose ammunition had become exhausted had it renewed.

"Those braves (?) went, and filling the Armenian wards of the town, broke into the dwellings, shot and aided by butchers, then slaughtered like sheep the principal males of each family of unoffending and unarmed people.

"What a heartrending cry was that which went up from the Armenian quarter of Antioch as the bloody and deceitful men carried out their mission of murder throughout that night, and days and nights following, till, save only one man hidden in a well (now one of our refugees) not a male over sixteen years old was left alive here ! The two bishops and the priest, with fourteen others hidden in a cave in their church building, were discovered, and were slaughtered, the bishops and priest being subjected to special tortures and most revolting indignities ; besides that, a bible being fixed upon the breast of one bishop, it was there set fire to, and burned together with the bishop's beard, etc.

"Next morning chief Mohammedans went to the Armenians' houses and took forcible possession of the women, saying to them : 'We will find you other husbands.' Young women were carried off to the hills by the worst class of the assailants. The houses were robbed of everything, not so much as a pin being left. Even the shoes were pulled off the feet of the women.

"Men who had been able to run to Mount Silpius, behind the town, and to its dens and caves, were pursued by crowds of the assassins, who in every possible hiding-place sought them out as 'appointed unto death.' As for funerals, there was at first 'none to bury them when they were slain and dead.' At length, many corpses were cast into the river Orontes ; very many were thrown into a great pit, which I have visited, and were covered with dust of the

dung-hill, and some men, I am assured, were there buried while yet alive. There was much, both in the preparation and the perpetration, to suggest that the leading assassins might have been studying the methods of the Duke of Alva, and of the Bartholomew Massacre.

"Meantime, Armenians who resided in other quarters of the town, and in the villages in the immediate vicinity, were being pursued and killed. Some having leaped for life into the river were shot there.

"A man who was understood to be in close relation with the assassins came to our gate and sent me intimation, that if I had any Armenians I had better drive them out if I wished my house to escape assault. I had then Armenian refugees, already not a few. But I paid, of course, no heed to his threat by which it was attempted to get hold of those Armenians.

"On the day when the massacre began, as it grew towards evening and firing could be heard in the direction of the Armenian quarter, the Vice-Consul, who is our next neighbour, called to me from a window, inviting me to come with all my family into his house, the Vice-Consulate, whither he had already a day or two before gathered all his Antioch relatives. The members of our congregation with their families were already running for protection into our mission grounds. I believe not one of our people chose the Vice-Consulate for refuge.

"I mentioned to my wife the kind invitation of the Vice-Consul, adding that I would myself remain with our people who were refugees in our mission grounds, but that I would take her and the rest of the family into the Vice-Consulate if she so chose. Mrs. M.'s affecting answer began : 'Where you are, there I will be.' Her sister's reply was to the same effect.

"We hung out an old tattered British flag from our balcony.

"Refugees of different sects pressed into our grounds in increasing numbers till we had that night about four hundred and forty. Passing around from company to company of them, from this original mission building, to our new Church-building, and to our new School-building, I prayed with and for the assembled people. And such was the

first religious service conducted in our new Church-building.

"Our quarter and the Armenian quarter are at opposite ends of the town ; and happily we heard little of the unmitigated, unrelieved, horrors of the night. Of those few of our members who spent that night at home, one whose residence is in some way within the town said to me that the miserable, woeful shrieks and cries of the people from the direction of the Armenian quarter that night he 'can never forget so long as he lives.'

"Moreover, terror had seized the whole non-Mohammedan population, and it increased. On the night following that on which the massacre commenced our refugees had grown in numbers from some four hundred and forty to about seven hundred. And on the next night they numbered about one thousand, chiefly Greek Church people ; the same number or more continuing with us for some ten days.

"On that second night after the massacre began, we here had a frightful alarm. It was then attempted, by the red-handed, blood-thirsty, loot-thirsty assassins, to proceed and extend the massacre to all non-Mohammedans, beginning with our district.

"Shortly after midnight, a great clamour arose at a point between this mission compound and the barracks. The latter are only some three hundred yards distant, and no building intervenes. A trumpet sound pealed, such as our refugees understood to mean a signal for assault, and which filled them with the utmost terror.

"The British Vice-Consul, much alarmed, called to me from a window, 'Be on your guard,' and as I am informed, he called to some of my people 'We are gone.' A great crowd of the 'Reserves' had assembled between the Barracks and this house for the purpose of proceeding to assault this district of the town. This building was about the first thing in their intended path.

"Then, above the dreadful tumult, was heard the loud voice of the Commander at the Barracks, not only commanding, but by everything they held sacred entreating them to desist. And only by the greatest efforts did he succeed in keeping them from their purpose.

"The Commander that night was an officer of rank,

whose family's medical attendant I have often been, and who has been my very warm friend these many years. On the following day, this Commander, without any communication from me, sent me his special salutations, and bade me to have no fears.

"My Armenian refugees numbered then about 170. There were other bands of refugees at other places in town, as the French Vice-Consulate, etc. Mine grew later, to 215 or more; including 66 orphans under eleven years of age, besides those aged from eleven to twenty, but including only 17 men. I cannot now write the harrowing particulars of the experiences of any of these, especially distressing in the case of some of them.

"From writing this account I quite shrank, and I have not penned it without tears. The massacre of Kassab followed on the 23rd. On the afternoon of Sabbath the 25th, just when I descended from conducting here an open-air service which was largely attended, a telegram addressed to me by the British Vice-Consulate at Alexandretta was put into my hands, announcing in response to our diligent applications, that a British ship of war would arrive that night at Swedia, Bay of Antioch. The assassins were on their way from Kassab to attack the Armenian villages of the Orontes Valley of some eight thousand inhabitants. On the arrival of the warship *Triumph* they stopped their march, and I have not been certified of any further massacres since.

"JAMES MARTIN."

"The Friends of Armenia," 47, Victoria Street, London, S.W., have lately published an illustrated Penny Booklet, entitled, *After the Massacre: The Story of a Martyred People.*

APPENDIX I

AN interesting feature in the Church of St. James the Just, Jerusalem, is the character of its decoration, which bears evidence of influences geographically widely distant : Chinese and Japanese tiles, Indian hangings, French embroideries, silken carpets are combined with the finest and choicest productions of the Nearer East. The jewelled reliquaries, monstrances, mitres, crosiers, are probably unique in value and artistic beauty, and the amateur of church embroidery admitted to the sight of the immense collection of embroidered and jewelled vestments and altar frontals¹ will enjoy an opportunity possibly unrivalled in the religious world. The Cathedral is adorned with large numbers of paintings which, though less primitive and conventional in style than those of other Oriental churches, are for the most part of little artistic value.

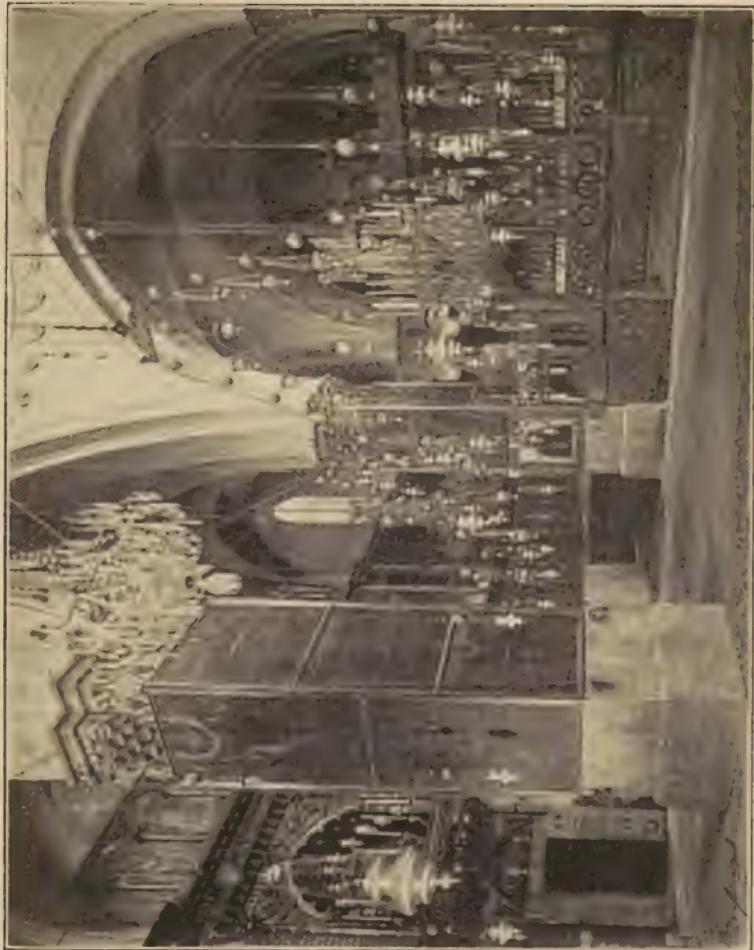
A great treasure is the alleged Chair of St. James the Just, which stands on the north side of the sanctuary, and on festal occasions is gorgeously draped, but usually remains empty.²

It is not surprising that the report of such treasure should at various times have excited the cupidity of the Turkish Government, but as the Armenian population in Jerusalem is all gathered together into the surrounding district, honourably known for its extreme cleanliness, there have always been means at hand for defence.

During the period of the rule of Ibrahim Pasha (1832–1841) heavy taxes were laid upon this Armenian Convent, possibly in the expectation of forcing the exhibition of

¹ *Inner Jerusalem*, A. Goodrich Freer, p. 116. (Archibald Constable & Co., Ltd., 1904.)

² Eusebius' *Ecclesiastical History*, vii, 19.



INTERIOR OF ST. JAMES' CATHEDRAL, JERUSALEM.

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evidence of their wealth. They met the occasion, however, by the sale of portable household property, and to this day it is possible, especially in the Jewish quarter of the Holy City, to recover fine bowls and dishes of engraved pewter and silver bearing Armenian inscriptions generally recording their presentation to the convent.

An interesting historical reminder of this Egyptian occupation of Jerusalem is to be found in the southern wall of the Armenian property, which is of singular appearance, constructed without cement, like other "dry walls" of the district, but of carefully hewn stones of superior quality. The Armenian Patriarch (Bogos), it is related, received permission from Ibrahim Pasha to enclose his property on condition of his using no mortar, a wall so constructed (the usual "dry wall" of the country) being useless for purposes of defence, as the irregularity of unhewn stones makes it easily possible to overturn it. Armenian readiness and ingenuity solved the problem, and this wall of some seventy years' standing is still in excellent condition.

APPENDIX II

BEFORE going to press, after correcting the proof at Bovey Tracey, S. Devon, the Vicar of the Parish Church, the Reverend H. B. Hyde (Archdeacon of Madras from 1905–1910), kindly lent me his copy of *Melodies of the Holy Apostolic Catholic Church of Armenia. The Liturgy as sung in ordinary, during Lent, and on Festivals*, written down in modern notation and privately printed by Amy Apcar, 4to, Calcutta, 1897.

The following remarks are adapted from the *Introductory Note, etc.*, in the above-mentioned *Melodies*.

The conditions of modern life amongst Armenians, so different from their isolated existence of other days, are fast leading to the corruption and final extinction of these ancient melodies of liturgical song. Gold and silver, costly jewels, richly embroidered vestments and draperies, are all, it would appear, to be found in Armenian churches, each taking part in beautifying one of the most dignified of ancient rituals, while not a thought is spent on that crowning touch of beauty given to the service of God by the most spiritual of arts.

When Archbishop Thaddæus came to the diocese of Julfa, in Ispahan, 1850, he had already won in Etchmiadzin a great reputation for his knowledge of ecclesiastical melodies, and for the purity of his style in singing, according to the ancient modes. In Julfa, owing to the isolated position of the colony, the old traditional way of singing had hitherto been preserved intact. Finding, however, that it was fast deteriorating, and in danger of being entirely lost, he revived the ancient style by personally training, according to his own singing, the choir boys and future priests of his diocese. It was from the singing of one of the best known

of these at the present day, by Ter Poack Hyrapet Jacob, parish priest of the Holy Church of Nazareth, Calcutta, that the melodies which are printed in the above-mentioned book for the first time have been written down by Miss Apcar note for note, re-written, and revised again and again, until Father Jacob expressed himself satisfied with the result. The effort of memory involved in this old-world singing, especially of the complicated and elaborate festival hymns, occurring only once in the year, seems marvellous. We are told that Father Jacob knows nothing of music, and has never sung to any instrument. His singing is an inheritance that has been handed down by tradition from century to century, for perhaps fourteen hundred years. But in the unchanging East oral tradition has ever been the great factor in the preservation of ancient lore.

The present publication is in three parts. The first contains the Divine Liturgy as sung in ordinary, the Armenian text being taken from the authorized versions used in Calcutta, and the English translation being an entirely new one, printed privately by Miss Amy Apcar for the first time. As the text and the translation are printed side by side, a person, even with a very slight knowledge of the Armenian tongue, can easily understand the Liturgy, when present in church. The second and third parts give respectively the hymns sung during Lent and festivals.

The study of the Liturgy shows that the parts *audibly* taken by the celebrant are small. The greater portion consists of hymns, long and short litanies, and versicles and responses by the choir, who during the Divine Liturgy are divided into deacons or acolytes or choristers. The recitations of the celebrant, while having a character of their own, are yet not without suggestions of the mode of priestly intoning in the churches of the West. The tunes to which the hymns are set are dignified, stately, witnessing to a devout spirit. Nothing could be more admirable than their religious tone and temper. In some of them it is not difficult to detect a remote kinship with well-known Greek modes.

Eastern music, as a rule, sounds strange and harsh to ears accustomed to the smoothly-flowing melodies of the West. The general style and modal endings of these

ancient Armenian airs are characteristically Oriental. Frequently we meet with strange progressions, while on every page are quaint cadences which help to maintain the compositions in a monastic atmosphere. The entire effect of these melodies lies in the expression with which they should be rendered. If that be wanting, their true beauty and grand solemnity cannot be realized. Power there is in this old-world music in such measure as is but rarely given to modern chants; power of thought, of feeling, and of expression.

Armenian ecclesiastical melodies, without instrumental accompaniments, are sung according to eight modes which were arranged by SS. Isaac and Mesrob, in the fifth century, no doubt from the Greek modes, although they cannot now be said to correspond entirely with these.

In a Dictionary written by Mechitar, the founder of the Armenian Roman Catholic Monastery at Venice, and published in 1749, mention is made of several musical instruments formerly used in Armenian churches. From the description given they appear to have been of the nature of cymbals, triangles, large and small bells, striking different notes. The only one of these which still survives in some churches is the *K'shuerts*, not however as an instrument of music, but simply as bells, sounded out at different portions of the service. No doubt the necessity of avoiding anything which might attract attention to religious services in times of persecution led to the disuse of these instruments. It is clear, however, that a musical accompaniment to the hymns would, in Armenian churches, be no innovation, but rather a revival of an ancient custom, and it is a revival which has already taken place at St. George's Church, Fokchany, Roumania; at Constantinople; at St. Stephen's Church, Smyrna; and at Calcutta.

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